Saturday Review

SEPTEMBER 11, 1954 / 20¢

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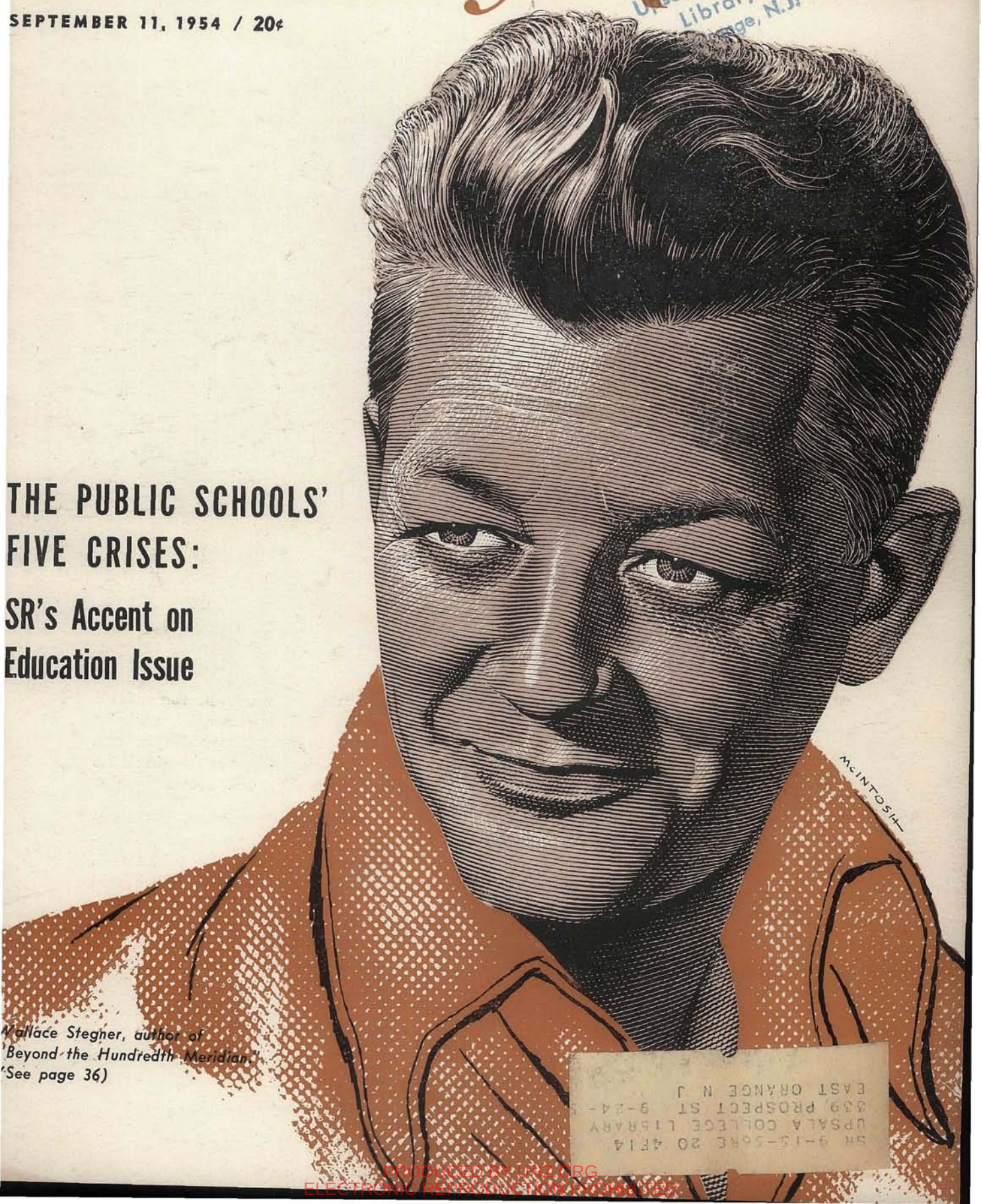

Wallace Stegner, author of 'Beyond the Hundredth Meridian.'
(See page 36)

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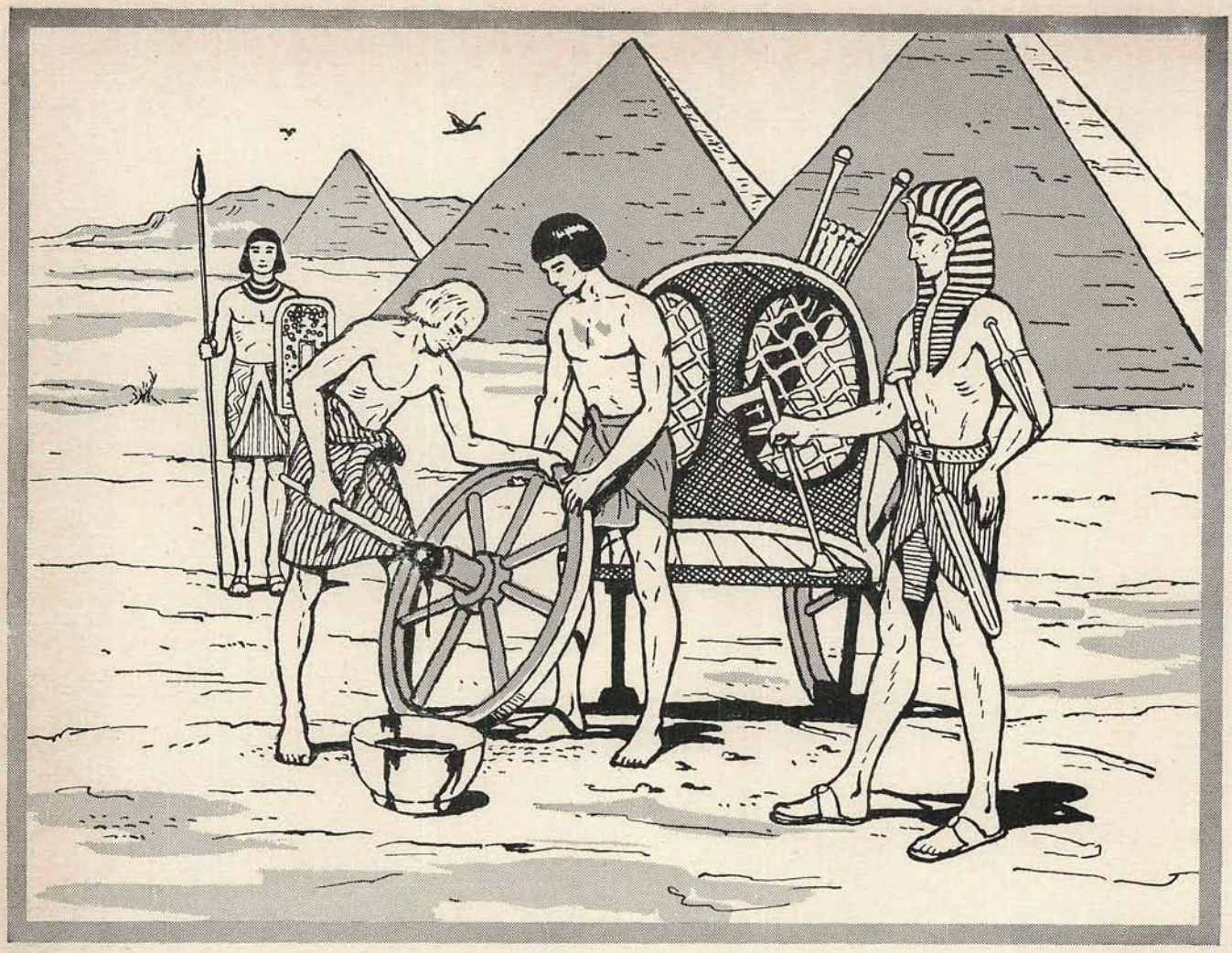

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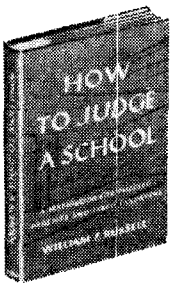

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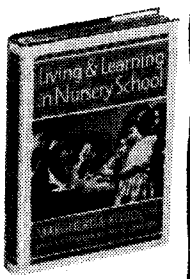

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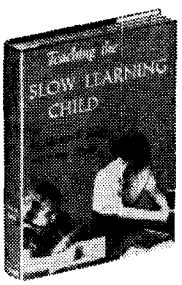

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SR's Library Poll

ONE of a group of elegant, narrative biographies which may be setting a modern fashion makes its appearance this week on *SR*'s list (#19). Nancy Mitford's study of La Pompadour stresses the charms and sinew of this lady; poised between the shrewd but slothful Louis XV, a scornful aristocracy, and the tumultuous, miserable mob, this middle-class courtesan created for herself a long career in high politics, and died in bed.

TITLE AND AUTHOR

1. **I'll Cry Tomorrow**
   by Lillian Roth, Mike Connolly, and Gerold Frank (G)**
2. **Not As a Stranger**
   by Morton Thompson (F)*
3. **Mary Anne**
   by Daphne du Maurier (F)
4. **Sweet Thursday**
   by John Steinbeck (F)
5. **A Child of the Century**
   by Ben Hecht (G)
6. **But We Were Born Free**
   by Elmer Davis (G)
7. **The Power of Positive Thinking**
   by Norman Vincent Peale (G)
8. **A Time to Love and a Time to Die**
   by Erich Maria Remarque (F)
9. **The Dollmaker**
   by Harriette Arnow (F)
10. **Never Victorious, Never Defeated**
    by Taylor Caldwell (F)
11. **Gone With the Wind**
    by Margaret Mitchell (F)
12. **Minutes of the Last Meeting**
    by Gene Fowler (G)
13. **TNT the Power Within You**
    by Claude M. Bristol (G)
14. **A Fable**
    by William Faulkner (F)
15. **Cell 2455, Death Row**
    by Caryl Chessman (G)
16. **The Caine Mutiny**
    by Herman Wouk (F)
17. **The Magnificent Obsession**
    by Lloyd C. Douglas (F)
18. **Forty Plus and Fancy Free**
    by Emily Kimbrough (G)
19. **Madame de Pompadour**
    by Nancy Mitford (G)
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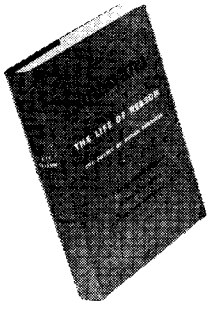

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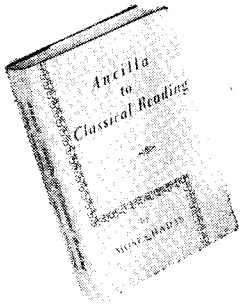

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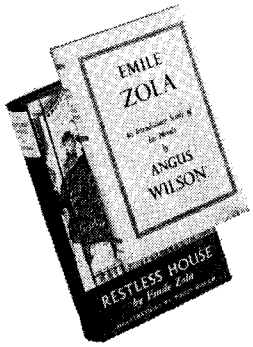

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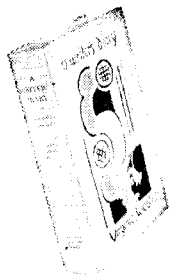

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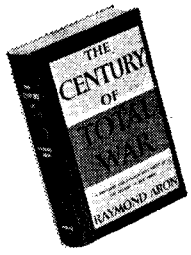

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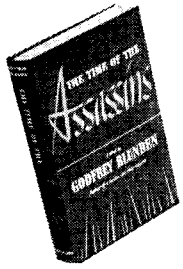

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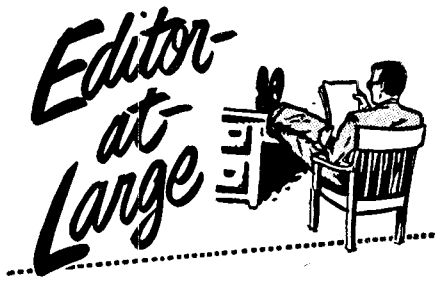

I'd like to try an experiment with the readers of this column. I'd like to give you a book, let you read it, and then ask you to pay for it *only* if you like it.

The book is a novel called "Lucky Jim," by Kingsley Amis. We published it last January, and though its sales have been definitely unsensational, it has won a number of ardent supporters. It is that kind of a book (and this is less of a paradox than it may seem) which is liked only by those who have read it.

The outspoken enthusiasm of some of these people prompts me to try again to get this book into the hands of the right reader.

You are the right reader for "Lucky Jim" if you like English novels, novels about teachers or funny novels. "Lucky Jim" is all of these. It's something like "Pictures From An Institution," more like "Zuleika Dobson," even more like "The Secret Life of Walter Mitty."

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The Saturday Review

SEPTEMBER 11, 1954

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TRADE Winds

WE'VE JUST READ a brand-new paperbook, Paul E. Holdcraft's "440 More Snappy Sermon Starters" (Abingdon, $1). We don't know what happened to the first starters, or even how many there were; these starters, however, were advertised as "quick help for the busy pastor" and we read them in the hopes of getting started a little quicker on the four more snappy columns we still have to go. "If you have a dollar and I have a dollar," says Holdcraft in his preface, "each of us will have but a dollar. If you have an idea and

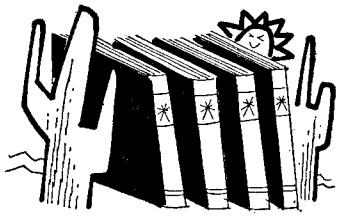
I have an idea, and we swap ideas, each of us will have two ideas."

Well, that swapping may not be a very snappy idea for the book business, but we're started, aren't we? And, in case we may not have made ourselves clear, our text will be "Every age hath its book" (Koran, ch. xiii) and, for that matter, our age hath too expensive books. Anyway, next week Knopf will distribute the first of nine so-called Vintage Books. Vintages are paper but, unlike most paper books, they will sell for 95¢ (the author gets 4.9½¢), will be sold to booksellers at the usual trade discounts, will be distributed by the regular Knopf sales force, and will be available only through bookstores. Also, as the name implies, they are not new books but are chosen from the backlist—from among books which sell between 250 and 1,000 copies a year and which cannot be reprinted as hardbooks without a loss.

The titles chosen are Alexis de Tocqueville's "Democracy in America," Thomas Mann's "Death in Venice and Seven Other Stories," André Gide's "The Immoralist," "Albert Camus' "The Stranger," Richard Hofstadter's "The American Political Tradition," E. M. Forster's "Howards End," Gilbert Highet's "The Art of Teaching," Eric Bentley's "In Search of Theatre," and Alfred Einstein's "A Short History of Music." The Tocqueville, in two 95¢ volumes, is the prize of the group; one book dealer, however, received a damaged Tocque. Knowing Knopf stored its new Vintages in the same warehouse as Viking stores its oldtimers like "The Grapes of Wrath." the dealer promptly informed Knopf. THEY ARE, he telegraphed. TRAMPLING ON DE VINTAGE WHERE DE GRAPES OF WRATH ARE STORED.

EVEN TRAMPLED, however, we applaud the idea heartily. The Vintages are fine-looking jobs, we like the idea of selling books in bookstores, and we are glad one publisher at least is concentrating on the problem of keeping its backlist in print and trying to figure a way to make a profit out of its meat course instead of paying attention only to its fresh vegetables and salads. We have, however, two questions. The first is, doesn't the whole idea of paperbooks depend on the mass market and multiple outlets offered by drugstores and newsstands? The second is, just when everyone seems to be agreed that the chicken (in the form of the reviewed hardbook) should come before the egg (in the form of the unreviewed paperbook), isn't Knopf putting the cart (in the form of cheap books for the college student, etc.) before the horse (in the form of permanent books for the home-library builder)? In other words, unmixing the metaphors and assimilating the similes, shouldn't the order of hardbook, paperbook, hardbook, rather than hardbook, paperbook, paperbook?

FRANKLY, WE DON'T KNOW; we're just asking. But we think there may be an answer in an idea which this week is just one year old (a good age, incidentally, not only for a book but also an idea)—the Western Frontier



Library of the University of Oklahoma Press. This idea, to bridge the gap between paper and hard with a handsome, permanent, inexpensive, hard classic, may not be new. Its success, however, is primarily due to the enthusiasm of Dallas bookman E. De Golyer. In any case, tried out by William Sloane (who published Charles Siringo's "A Texas Cowboy" at $3), the idea, in its Western form, passed, lock, stock, and format, into the capable hands of Oklahoma's Savoie Lottinville, who first published Thomas

What would you say is the greatest act of courage a man can perform for his country?

IS IT to risk one's life? Or one's family? Or one's reputation for honor and loyalty?

In his panoramic novel of the Korean war, Colonel Voorhees (the soldier-journalist who saw the war in action) shows you three heroes. Each risks what is most precious to him.

One is a good general of whom you are a little in awe.

One is a brilliant newspaper correspondent whom you'd choose as a drinking companion – but probably not as an escort for your sister.

One is a young private who reminds you of all vulnerable young men in uniform.

As you follow them through this crowded, exciting story, you inevitably match your conception of your own courage against theirs. And you come to know what it was like in Korea – on the front, in the barracks and bars, at a court martial, and behind the scenes of command.

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author of *Korean Tales*

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NOTES *from* CALIFORNIA

▶ One sign of advancing years is a preoccupation with one's past. We find ourselves referring to our youth quite often in this column. We flatter ourselves that our eye is bright and our step is light—but we notice signs of the years creeping up on us. We have just looked at our new book, **Edwin Arlington Robinson: The Literary Background of a Traditional Poet,** by Edwin S. Fussell ($3.50), and remember when we first were introduced to him in a college English course. We remember, among other things, his "Miniver Cheevy"—who "loved the days of old," who "sighed for what was not," who "scorned the gold he sought / But sore annoyed was he without it." His answer to all this was drink. This, of course, was very reprehensible and did him no good at all.

▶ Our book shows that Robinson was essentially a traditional poet and as such was a forerunner of Pound, Eliot, and other poets. By fusing the methods of literary criticism and literary history, the author investigates Robinson's relation to other writers, and defines the tradition of which he was a part. The book is more than a study of Robinson's literary background; it deals with the sources and nature of his art, and with the history of modern American poetry as a whole.

▶ We approve of classical educations, and regret our lack of one. Latin was such a struggle that we avoided Greek. Now, at last, we can read **The Metamorphoses of Ovid** translated into English verse by A. E. Watts and illustrated with the etchings of Pablo Picasso ($5.00). This work is a store of legend and a panorama of the Graeco-Roman world. It is also a compendium of literary technique, an exploration in verse of the resources of rhetoric. This new translation reflects the pace of Ovid's meter and the tension of his style, and keeps his antitheses sharp, his witticisms pointed, and his paradoxes startling.

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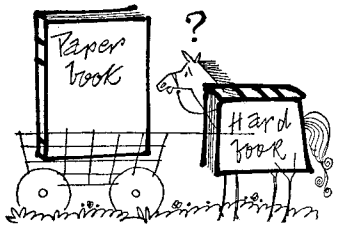
(Advertisement)

Dimsdale's "The Vigilantes of Montana," second William Kittrell's "The Banditti of the Plains," and third, last week, Pat Garrett's "The Authentic Life of Billy the Kid."

We'll go right along with several authorities who have called this Frontier Library "one of the brightest ideas in publishing in a decade." Indeed, we'll go one step further and shoot from the hip; it's *the* brightest. The books are readably-sized printed, are beautifully boardbound, are



handsomely colored-jacketed, are uniformly (5″ x 7½″) library-sized, and, above all, are budget-priced at two dollars and *no* cents. In the low-priced field not only are they the best-looking, best-handling books we've put to eye since the Collector's Edition of Pocket Books, but they are also, unlike the now defunct Collector's Edition, the best chosen—each the No. One classic in its field and each with an introduction by a No. One authority.

To critics who have archly hinted that the Frontier Library would be possible only if sponsored Lottinville says a flat no—his Press is paying *all* costs. As for profits, the sales are astonishing, not only in the regular Eastern stores but also in the irregular Western. Several Montana stores sold over 200 copies of "The Vigilantes" and one Wyoming dealer alone sold 500 copies of "The Banditti." One ultra-satisfied "Billy the Kid" customer stormed back to Liz McMurray's Dallas bookstore. "I can't believe it," he said. "Can't I pay you another dollar for it?" Miss McMurray remembered the code of the Old East. "You can," she said, "but you may not."

IN THE JUVENILE FIELD by all odds the most successful effort toward a good-looking, low-priced hard classic has been turned in by Random House's Landmark Series. Originated four years ago by Christopher Cerf, small son of Bennett, who, on a trip to Provincetown, demanded and could not get "an exciting book about the Pilgrims." Landmarks are authentic non-fiction history books written for the nine-sixteen age group by the country's top authors; they are beautifully printed with twenty to twenty-five two-color maps and drawings and yet priced at $1.50.

The first forty Landmark titles have now sold the incredible total of 2,500,000 copies, and, since they are issued ten at a time, this month brings Henry Castor's "Teddy Roosevelt," George R. Stewart's "To California," Anna and Russell Crouse's "Peter Stuyvesant," Regina Z. Kelly's "Lincoln and Douglas," Ralph Nading Hill's "Robert Fulton," Quentin Reynolds's "Story of the FBI," Jane Mayer's "Dolly Madison," Margaret and John Kieran's "John James Audubon," Oscar Lewis's "Hawaii," and May McNeer's "War Chief of the Seminoles."

"It's surprising," declares a random Random official, "how many authors want to write Landmarks. They think it's easy, I guess, and authors are sort of like children anyway." Be that as it may, the most successful Landmark author, who has written "The Pony Express," "The Santa Fe Trail," and "The Erie Canal" (and is considering several more) is Samuel Hopkins Adams; he is eighty-three. Starting his "Pony" five years ago, he explained to Random that he was too old for royalties and just wanted $3,000 cash as a flat deal. In six months his "Pony" had raced through what would have been a royalty of twice that, and Random, considerately enough, tore up his contract, took back their $3,000, and have ever since been paying him, in return, extremely handsome royalties on a sale of over 110,000 copies.

CURIOUSLY ENOUGH, there has been almost no effort to better the quality and keep down the price of hardbooks in the field which needs it most—the fiction field. Here, where permanent

---

Creation

By Evelyn Ames

WHEN most I become myself,
Created so by you,
Then most I lose self too—
Grow wide and dark as the sea,
Illimitable, ageless, volatile, free.
No longer, then, is skin
Precisely here, or there,
Or the boundaries of "me"
But a web alive of its own self
Which still is lived and acted through
As a leaf is by the air.

When most I become myself
In the kernel of my mind,
The future and past compressed
To this capsule in the fruit—
Then most I wander far:
Scatter through space and time
To feel and smell and see
Unvisited shores; even to be—
For a holy instant here and there—
The wind, the wave, the bird:
Whatever is not me.

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library value is proportionately far more limited than in non-fiction and where there is far more vigorous competition from paperbooks, magazines, television, movies, book clubs, book digests, and book-club book-digest clubs, most publishers have all but abdicated the hard cover. Many indeed continue to dump out on the market dozens of new hardbooks at $3.50 and up, but there is little enthusiasm, less promotion, and often only the vain hope that one of them will, as the saying goes, "catch."

A shining exception to this sad state of affairs is the House of Scribner. "The fact remains," says President Charles Scribner, "the biggest sales in fiction are still bigger than the biggest in non-fiction." Scribner knows what he is talking about. Under Max Perkins, whose era spanned Henry James, Edith Wharton, Scott Fitzgerald, Ring Lardner, Thomas Wolfe, and Ernest Hemingway, Scribner's was long the leading fiction house and in the past few years has regularly come up with such dark-horse successes as "Cry, the Beloved Country," "From Here to Eternity," and "Not As a Stranger." This fall they are hoping for equal success from among Marcia Davenport's "My Brother's Keeper," Jere Wheelwright's "The Gray Captain," David Brynley's "Seth," Stanley Wolpert's "Aboard the Flying Swan," and Aubrey Menen's "The Ramayana."

Scribner's is particularly interesting on the subject of Morton Thompson's "Not As a Stranger." "One look at it," declares President Charles, "and you could tell it had that best-selling thing—whatever it is." Another look, however, at the story behind the book may also help. Mr. Thompson died six months before the book was to be published, and United Artists, who had bought the motion-picture rights for Stanley Kramer, were suddenly faced with the possibility that, with no author to promote, the book too might die. Forthwith they went into action and sent an independent publicity agent on a nationwide tour—one which, incidentally, coincided curiously closely with the cities reporting on the best-seller charts; when a personal appearance was needed Kramer himself substituted for the author. All in all, twenty-one cities, fifty-seven newspapers, ninety-seven major bookstores, and twenty-six radio and television stations were covered—the largest campaign in book-promotion history and the first time a book has ever been used to pre-sell a movie. Now, of all things, the movie has been deferred. United Artists is apparently tired—or maybe they just haven't read "440 More Snappy Sermon Starters." —CLEVELAND AMORY.

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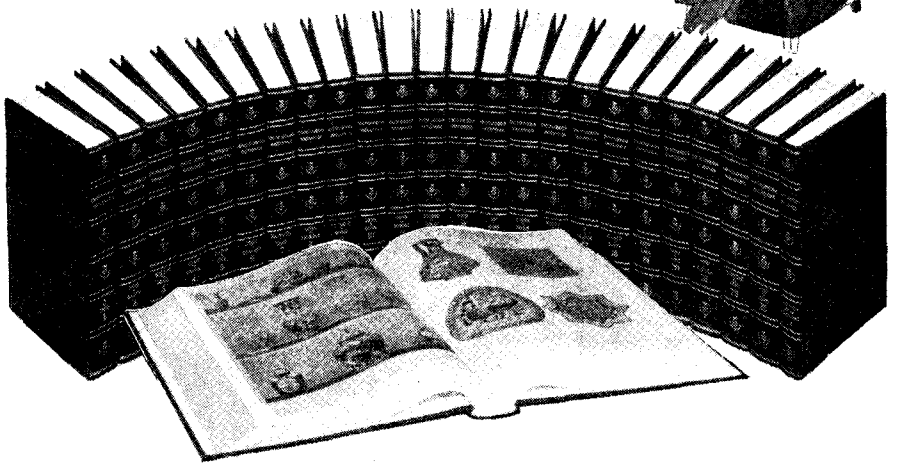

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TWENTY-SEVEN PRIZES AWAIT WINNERS OF
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Magic Carpet for Two!
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Your camera can turn into a magic carpet for you.

Of course, the carpet comes in a 1954 model—a huge Clipper* of Pan American World Airways. This is quite a trick for a lens to perform.

The magic only works if you enter the competition for THE SATURDAY REVIEW's second annual World Travel Photographic Awards, when you immediately become eligible for any one of twenty-seven prizes. Here are the details!

The Grand Prize among the Awards will be a 15-day holiday for two in Europe, expenses paid, with round-trip transportation via Pan American. London, Rome, Paris *and* the Riviera, that fabulous Mediterranean playground, will open their arms to the winner and his companion.

Second prize will be two of Eastman Kodak's most popular products: an 8 mm. Cine-Kodak and a Kodascope projector.

Third prize will be a $200 gift certificate to permit the winner to select whatever photographic equipment and supplies he wishes. There will be twenty-four other gift certificate prizes, ranging in value from $100 to $25, all for SATURDAY REVIEW readers who have taken unusual pictures in either color or black-and-white, on vacation trips during the past year.

As a special inducement to early entries, Pan American World Airways is also offering a complimentary copy of their unique world-wide travel guide, "New Horizons," to the first 250 contestants sending in pictures to THE SATURDAY REVIEW. This guide covers 84 countries and six continents in both words and pictures.

Award-winning photographs will again be featured in THE SATURDAY REVIEW's annual World Travel Calendar issue. The next Calendar, to appear January 1, 1955, will report forthcoming events of major importance to tourists during the coming year in fifty countries.

The Calendar will be fully illustrated by the World Travel Awards photographs. A page is devoted to each month of the year, and each of these pages will be dominated by one of the award-winning pictures. The Grand Prize winner will be reproduced on the cover of the January 1st issue.

The Awards pictures will be chosen by the following judges, all distinguished in the field of photography:

Norris Harkness—President, Photographic Society of America, syndicated columnist, and leading authority on photography.
Ivan Dmitri—Leading color and magazine photographer.
Leopold Godowsky—Co-inventor of Kodachrome.
Joseph Costa—Chairman of the Board, National Press Photographers Association, and Chief Photographer, King Features Syndicate.

Read THE SATURDAY REVIEW regularly for additional Award news.

The important thing is to read the complete rules below, and start sending in your entries now, either color or black-and-white. Each week, starting in an early issue, the outstanding photographs of the week will be published in THE SATURDAY REVIEW along with the latest news of the Awards.

Deadline for entries is October 15, 1954. Send your entries on or before that date to:

PHOTO AWARDS

The Saturday Review
25 WEST 45TH STREET, NEW YORK 36, N. Y.

*Trade Mark, Reg. U.S. Pat. Off.

Should the Grand Prize winner prefer some other trip than the European holiday outlined above, its equivalent for one or two persons to any points served by Pan American World Airways can be arranged on request.

Award Rules

1. The contest is strictly for amateur photographers. Anyone is eligible except employees of THE SATURDAY REVIEW, Pan American World Airways, members of their families, and individuals who personally, or any members of whose families, are engaged in the manufacture, sale, commercial finishing, or professional use of photographic goods.

2. Pictures must have been taken after July 1, 1953, during a trip away from home for either holiday or business purposes. They may be taken with any kind of camera on any kind of film, either in color or black-and-white.

3. Black-and-white photographs must be submitted in glossy prints no larger than 8 x 10. On the back of the photograph must appear the name, age and address of the photographer, the make of the camera and film used in taking the picture, the date and place it was shot. Developing and printing may be done by a photo-finisher or the entrant. No artwork or retouching is permitted on prints or the negatives from which they are made. No composite pictures, such as multiple printing or montages, are eligible. No black-and-white pictures from color transparencies will be accepted. Pictures should not be mounted or framed. No prints will be returned. No negatives should be submitted, but original negatives must be available when called for.

4. Original color transparencies must be submitted. Color prints are not eligible. All transparencies must be mounted, preferably in metal or cardboard frames. Glass mounts are acceptable, but are much more likely to be broken in shipping and handling. The same photographic data as for black-and-white pictures must be given and should be written or otherwise given directly on each mounting frame for each picture. Gummed labels can be used on metal frames. Color stereos are eligible, but will be judged as single pictures so only one transparency need be sent. Transparencies not awarded prizes will be returned to entrant if accompanied by a stamped, self-addressed envelope. Duplicate transparencies will be made for color prize winners.

5. THE SATURDAY REVIEW assumes no responsibility for negatives, prints or color transparencies, but reserves the right to publish within its own pages a part of the Awards competition any pictures sub mitted, whether winners or not.

6. To enter the contest, mail no more than six black and-white prints and/or six color transparencies t this magazine's WORLD TRAVEL PHOTOGRAPHIC AWARD DEPARTMENT. All pictures must be postmarked n later than October 15, 1954, to be eligible for judging **IMPORTANT: NO MORE THAN TWELVE PIC TURES, SIX IN EACH CATEGORY, CAN BE SUB MITTED BY ANY ONE ENTRANT.**

7. Pictures will be judged on photographic qualit and originality in choice and treatment of subject The decision of the judges will be final.

8. Before receiving a final prize, the entrant mus sign a statement that his picture, or any closel similar picture of the same subject or situation, ha not been and will not be entered by him in an photographic contest other than the one conducte by this magazine, and has not been and will not b offered for publication in any manner. Winnin black-and-white pictures and color transparencie become the property of THE SATURDAY REVIEW.

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The Saturday Review

SEPTEMBER 11, 1954

THE GREAT DEBATE IN AMERICAN EDUCATION

IN OUR TIME crises have become almost as normal in American education as in international relations. Each year since 1951, in its annual ACCENT ON EDUCATION issues, *SR* has turned the spotlight on some most perplexing ones. This year *SR* scrutinizes five crises, two of them continuing crises: (1) criticism of curriculum and teaching methods as they apply to the fundamental skills, the so-called "three R's" (page 14), (2) suggested solutions to the problem of providing more and better classrooms at costs the public can afford (page 22); and three newer ones: (3) the de-segregation of Negro education ordered by the May 17 decision of the Supreme Court (page 28), (4) juvenile delinquency, a parent-teacher problem that has grown alarmingly during recent months (page 20), (5) the threat to learning and free inquiry implicit in the activities of such groups as the House of Representatives' Reece Committee (page 24). There are, unhappily, other crises also bedevilling American education, as a number of the book reviews and Fred M. Hechinger's survey of the year in education (page 21) make clear. In the essay beginning on this page *SR*'s editor discusses the fundamental issues at stake in the current discussions.—R. W., Jr.

By NORMAN COUSINS

RECENTLY, in Tokyo, an opinion poll established that the Japanese people regarded public education as the nation's greatest single asset and source of potential strength.

Recently, in New Delhi, contesting political parties differed on almost everything except the need to push forward with one of the most far-reaching educational programs in the world's history.

Recently, in Istanbul, officials of Turkey assessed with pride the nation's progress in attempting to compress in a single generation progress of a type that might ordinarily require a century or more. And in that inventory education was at the top of the list.

This year throughout the world, in fact, education has become a historic concern on a par with the other great issues—food, health, housing, freedom. This year was not markedly different from the year before in this respect; what it did was to lend additional dramatic evidence to the fact that in the middle of the twentieth century there were few bigger issues before the world's peoples than the development of the human mind.

And in the United States this year education in all its aspects—public and private, elementary and secondary, college and university—was being debated as it had never been debated before. Exactly how the controversy would be resolved no one could tell, but at least one thing was certain: whatever happened in the United States would have an effect throughout a large part of the world. For America and Americans today are occupying the center of at least half of the world stage. Like Athens or Rome or Byzantium or Great Britain at the pinnacles of their power, America is exercising a profound gravitational pull on the values, institutions, and cultures of other peoples. It has engaged their hopes and fears. America might inspire or appal, but it could not leave people indifferent. It could neither ignore nor be ignored.

THE main problem or challenge facing American education today is how to get it all in. How to maintain certain values and approaches that have proved themselves through 160 years of public education and yet enable the individual to feel at home in the middle of a century which has already seen more change than has been accumulated in the previous thousand years. The central problem is not to find new principles but to make the old ones work, not to create new values but to get rid of old assumptions.

So far as education is concerned the old definitions of what constituted an educated man are perfectly in order for the new age. The only thing that is lacking so far is a workable way of

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applying them. For the old definitions had to do with the making of a rounded man; they spoke of the full development of the individual, giving his capacities exercise and scope. They spoke of values that had to be awakened and protected. They spoke of service to the community-at-large. They spoke of the awakening of a proper ambition, of its pursuit and fulfilment. And they spoke about things of the spirit. In short, the old definitions believed in equipping the individual for a career, for citizenship, for balanced living. These definitions are as good and essential today as they were during the age of Jefferson—or of Aristotle, for that matter.

Less than one hundred years ago these definitions began to run into trouble. The new age had produced new complications, but the new concepts that were devised to meet them were inadequate. Society began to make new demands on the individual. More and more the individual was called upon to do fewer things that required greater knowledge and to do them with increasing skill. This involved more than the need for individual assent and cooperation; it required vast changes in the structure of education itself. By the end of the Second World War specialization had come into its own. Each of the parts of the new educational design was beautifully assembled, oiled, and operated. But a science of the whole was lacking; indeed the relationship of one part to the next was only imperfectly understood. What, then, about the old definitions of an educated man as someone who knew what the world was up to; who enlarged his concepts to embrace new conditions; and who had a knack for tying things together? The old definitions had stressed integration. How much integration was possible in a world geared to compartmentalization and complexity?

WHAT should the school do to meet this new challenge? How does it address itself to the job of teaching a human being three or four times as much as it did only a generation or two ago in order to qualify him as an educated man?

Already formal schooling accounts for almost one-third of the average life span. In the upper reaches of specialized training the fraction comes closer to two-fifths. Until there is a colossal expansion far beyond anything that is now anticipated in the average life expectancy—say, to a hundred years or more—the schools cannot expect merely to tack on new content by tacking on additional years of schooling. It must look to new techniques; it must study more closely the means by which the human mind masters facts, ideas, skills. It must, in short, find out more about the mechanism of human thought, for education fails in direct proportion to its failure to teach the individual how to think.

It is with respect to these objectives, and the possible means of reaching them, that the Great Debate on American Education can most profitably be conducted. Educators welcome the widest possible public participation in this debate. They ask only that the parties to the debate subscribe to the principle of public education.

The American people must be alerted to the danger that some of the groups which come before the public as critics of the schools do not seek the correction of certain flaws, minor or major, so much as the reduction or even the repudiation of public education itself.

A number of misconceptions cloud the Great Debate. There is the charge that educators regard their profession as a closed corporation; that they communicate with each other in a language replete with academic gobbledygook and magic signs inexplicable to all except members of the favored fraternity for the express purpose of excluding the public; that they have turned their backs on such fundamentals as the three R's; that they have become exponents of a strange, unidentified alien system known as Pragmatism; that they are anti-religious as a group; and, finally, that many of them are in the forefront of the conspiracy against the traditional American institutions on which our freedoms rest.

To take these misconceptions up in order:

First: Do educators seek to keep the schools to themselves and for themselves—apart from parents, community, or society?

No; teachers are part of the community. They value their place in that community. They neither expect nor desire unfettered control over the minds of the nation's children. They believe that the great enterprise of American education requires vital and creative participation by the community as a whole.

The books placed in the hands of young people, the lessons put on their desks, the writings on the blackboards, the teacher's own words—these are not privileged. These are public matters. The school cannot—and should not even if it could—arrogate to itself sole jurisdiction over the facts, the ideas, and the interpretations that are introduced into the minds of children. This is a composite responsibility of which teachers are but the custodians.

There is no doubt in the minds of responsible educators that this open-house attitude was too long in coming. It is true that the old tradition stressed a certain spirit of separateness and that public education was not the

Wind Child

By Orma Jean Surbey

I WAS born in a proper bed
My mother was flesh and bone
But the west wind stood at my cradle's head
Waiting to claim her own.

My mother tried, she tried her best,
To teach her ways to me
But the west wind drew me deep in her breast
And whispered, "You are free."
Now I am lost when the air is still
Be it night or day
But let there come a stir of leaves
That whisper high along the eaves
And my wayward heart, my living part,
Is up and off and away.
And sometimes it is my delight
To slip from bed in the deep of night
By moonglow or starshine
And dance alone in a woodland glade
To cymbal of palm and harps of pine
By airy fingers played.

I was born in a proper bed
My mother was flesh and bone
But my wayward heart, my living part,
Is child of the wind alone.

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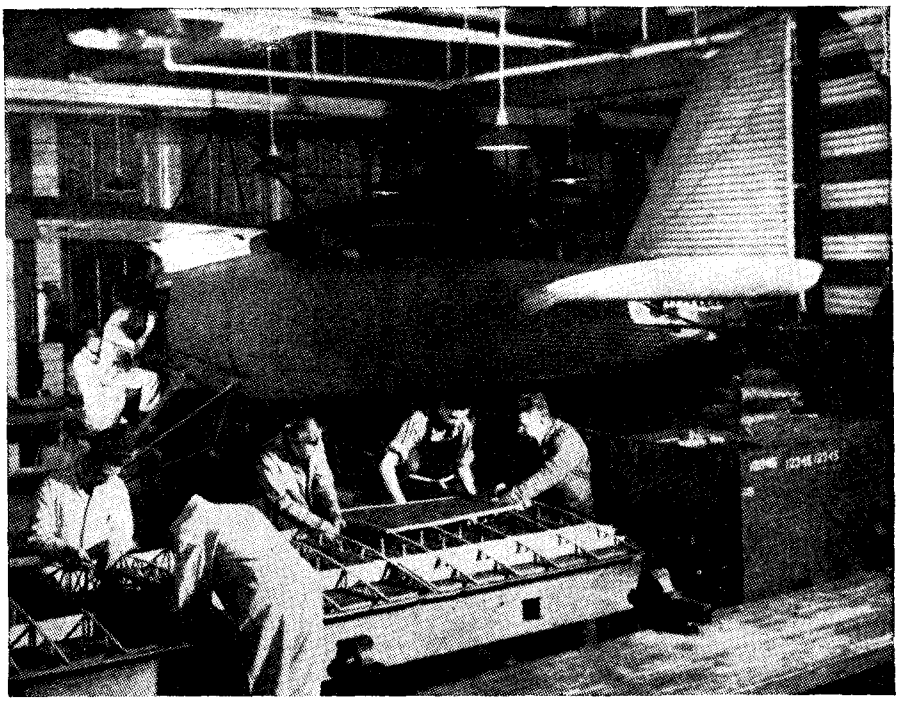
partnership between citizen and school it ought to have been. The dominant direction has been reversed in the past decade. At almost every teacher or school administrator's convention since the end of the war—state and national both—the question that has been more often discussed is "How can the schools promote increased public interest?" Countless proposals and plans towards this end have been studied and adopted. The various districts and regions have exchanged progress reports; representatives have been appointed to approach community leaders by way of convincing them that their participation is not only welcome but essential. The educational organizations have urged governors or state legislatures to appoint citizens' committees for the purpose of undertaking fact-finding surveys about the schools. Where fact-finding commissions have been appointed educators have pledged and given full cooperation.

Second: Do our teachers and educators use a professional jargon that tends to mystify and separate them from the public? This charge, unfortunately, contains enough elements of truth to warrant the severest self-scrutiny by members of the profession. As in most other callings, there has been a tendency to develop the occupational disease of specialized references and apparent obscurantism. Whether this tendency is worse in pedagogy than it is, say, in law or medicine or architecture or the physical sciences, or, for that matter; among aviation cadets or bobby soxers, it is difficult to say. In any event, the tendency has gone much too far and should be arrested. Apart from this, it is important to correct the misconception that the only reason teachers communicate with each other in this apparent mumbo-jumbo is to set up a barrier between themselves and the public. There is no need to ascribe ulterior motives; the tendency is bad enough. The need to humanize and simplify this language is a necessary challenge to the profession as a whole.

Third: Are our teachers and educators intent on shelving or replacing the three R's? There has never been any argument among educators concerning the importance of the three R's as fundamental building blocks in early schooling. There has, however, been some difference of opinion concerning the methods by which the three R's should be taught. Many educators are not convinced that the possibilities for improvement in techniques of instruction were long ago exhausted. Nor are they convinced that the most rigid form of teaching the three R's is necessarily the best. Are they completely satisfied with the present methods in teaching the three R's? Hardly. They believe that much thought and work remain to be done. They believe in the need for additional improvement and ask the patience and help of parents in this respect—as in all others.



—*From "All the Children."*

Building airplanes at Brooklyn Tech—"the student learns by making, not reading."

Apart from this, there is a growing concern among educators that some people would have the schools regard the three R's as ends in themselves. Having defined the three R's as the essentials, these critics define almost everything else as non-essential or even as "frills." While they describe the three R's as the entrance-way to education, there is at least an implication in what they say that it is also the exit.

Educators call for general recognition of the fact that there are subjects beyond the three R's that equally deserve to be regarded as basic. To be sure, these subjects all rely heavily on the three R's as fundamental tools; but in themselves they represent the tools to an education that is more than mere literacy. In this case, too, no educator will say that better techniques cannot be worked out for these subjects than the techniques now obtaining.

In any event, educators generally regret the fact that "Back to the Three R's" has become a slogan and battle-cry rather than a responsible approach to responsible debate.

Fourth: Have educators been infected by a strange new philosophy called "Pragmatism," and doesn't it come into conflict with what is known as "the American Way?"

As in the case of the debate over the three R's, the charge of "Pragmatism" has been used as a battering ram to knock down aspects of public education that the attackers appear to dislike. Generally the term has not been defined when it is used to criticize or condemn. Rather than get into a debate over Pragmatism educators would prefer to describe what the methods are that they do use, to the extent that they may be said to favor any single "set" of methods or techniques.

Wherever possible today's teachers try to stress the practical aspects of learning. A child has a firmer grasp of a subject if it can be related to his own experience. He learns how to make a model plane by making it, not by reading about it. A textbook is a valuable aid, but it is not the be-all and end-all of education. A student learns about citizenship in the community not only by reading about it but by participating in it while at school. It is proved to him in terms of his own experience that certain patterns of work are better than others, and that the subjects he studies are not empty things but part of a real world that he can feel with his own hands. His relationship with his neighbors or his fellow human beings, wherever they may be, are not academic matters but the stuff of life, and have to be worked at to be understood.

All this is what is meant basically by "learning by doing." As a "system" it is not the sole possession of one or two contemporary philosophers. Its exponents and exemplars would include, to mention a few, Benjamin

(*Continued on page 47*)

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THE ABC's OF THE BATTLE OVER THE THREE R's

By JOHN HAVERSTICK

THIS month three million six-year-olds are gathering for the first time in the country's public and private school buildings. Here, in the classrooms, they are becoming the beneficiaries—or the butts, depending on how one looks at it—of modern methods of teaching the three R's. As the children study, the nation's press is arguing one of the most fundamental issues in American education today: Are the three R's being taught as well as they were in their parents' days? There are those who say that they are and those who say that they are not, but there is one confusion common to these writings: few, if any, explain the facts over which the fight is being waged—that is, the concrete methods which are now being followed by the country's schoolteachers. On this and the following pages *The Saturday Review* presents an objective report on the battle—on the principle and, for the first time in any popular magazine, on the methods used by today's teachers—so that its readers may understand and make up their own minds about The Battle of the Three R's.

Who Is Doing the Fighting?

THE CHILDREN who go to school today are trying to learn the fundamental skills—popularly known as the three R's—in the midst of one of the most heated battles in the history of American education. And the battle is by no means simple. One phase of the battle is being fought over the methods used by teachers in the classroom; another phase of the battle is being fought over the principles underlying those methods. Each of these phases is vitally important.

There are, generally speaking, two camps in the battle. It is a telling commentary on the bitterness that prevails in public education today that few persons who write or talk about the subject do not tend to identify themselves with one or the other of these camps partially if not completely. Even to give the camps names is a dangerous business because in the angry discussions once-respected words have become terms of opprobrium. The Traditionalists (if you will pardon the word) like to think of themselves as simply commonsense middle-of-the-roaders, while the Progressives (again begging pardon) consider themselves simply modern educators.

By some of the Progressives, the Traditionalists are charged with an unthinking nostalgia for the past, with a desire to return to the hickory stick, with a lack of contact with a fourth R, reality. The Traditionalists, on the other hand, charge that the Progressives have taken up fads and frills and thereby neglected the fundamentals. They charge that the Progressives have not adequately prepared school children for business or for college. Some college presidents and businessmen among them decry a lack of ability to read, to write, and to spell on the part of today's high-school graduates. But, most important of all, the Traditionalists criticize the very foundations of the philosophy on which the teaching methods used today in many public schools is based, a philosophy to which the Progressives have given what some Traditionalists say is a name smacking of gobbledygook—Dynamic Functional Learning.

Dynamic Functional Learning, which is also known by a half-dozen other names ranging from Life Adjustment Theory to Core Curriculum, is the philosophy based on the tenet that the primary task of education is to teach reading, writing, and arithmetic within a pattern of teaching which stresses not proficiency in these elementary skills, but instead the adjustment of the individual to the group in which he lives. Using it as a philosophy and a method, the Progressives aim to help the child respond satisfactorily to the stresses and the strains of living and working with other people in the world today. By using this philosophy, the Progressives say that they are trying to educate the *whole* child to *live*, and this is why they emphasize group activity in all their methods of teaching. Some of their number, it is true, have even gone so far as to say that the three R's should not be taught to every child. One of them, A. H. Lauchner, author of an article called "How Can the Junior High School Curriculum Be Improved?" has written in the *Bulletin of National Association of Secondary School Principals:* "Through the years we've built a sort of halo around reading, writing, and arithmetic. We've said they were for everybody. . . . When we come to the realization that not every child has to read, figure, write, and spell, . . . that many of them either cannot or will not master these chores . . . then we shall be on the road to improving the junior-high curriculum."

TO this philosophy, the Traditionalists reply with their own conception of education. They say that education's aim should be to produce an intelligent *individual* in the hope that

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he will in turn become the better citizen. They argue that there should be more emphasis on the individual's development toward his own potentialities through the liberal arts, whose basis, they argue, is the three R's. They point out that in some schools today report cards are being abandoned and students who fail to meet the requirements of their grade are being passed ahead into the next regardless. This, the Traditionalists say, gives no recognition to the bright student and relegates him to the group. Worst of all, they say, it makes meaningless the former distinction of a high-school diploma.

Naturally, the battle has had its misunderstandings. Actually nobody, not even the Traditionalists, advocates a return to the drill and discipline which characterized the three R's in the old days. They claim that they have been misunderstood on this point. But the Progressives insist that the Traditionalists are disciplinarians who force a child to learn against his will. The Traditionalists retort that the Progressives are too pragmatic, too functional, and that they go to excess in trying to relate education to the experience of the child. As one of the most vociferous of them, Mortimer Smith, has said in a forthcoming book "The Diminished Mind," "We ought to reject the notion that truth is only something that 'works' and that problems are not solved by reference to principles but by pragmatic testing to determine, not what is right, but what is expedient." Extremists like Smith point out that the extremists on the opposite side have begun to teach such ridiculous Dynamic Functional Learning courses as "How to Make a Date" and that a group in one school spends too much of its time making a serious study of "The Cost of Corsages" before they go to a dance.

Another charge of the Traditionalists is that the country's entire school system has been infected with the Progressives' conception of education because (they say) Teachers College of Columbia University has a virtually monopolistic grip on all present-day teachers who (they say) are almost all either its own graduates or graduates of teaching colleges whose faculties are composed of Columbia graduates. To this the Progressives reply that philosophies and methods of teaching as taught at Columbia are derived from the teachings of John Dewey, whose eminence as a philosopher is recognized throughout the world. To give the Traditionalists the last word, at least for the moment, *they* believe that Columbia corrupted much that Dewey thought, and it is these corrupted concepts which have become the bases of the newer methods for teaching the three R's.

The First R: *Reading*

OF ALL the angry engagements which have characterized the battle of the three R's, none has been more loudly noted than the struggle over the teaching of reading, the basic R of the three. This phase of the battle has received more newspaper headlines and more magazine lineage, has caused more angry talk at parent-teacher meetings, than have the other two R's combined. Perhaps this uproar has been justified. For there is nothing more troublesome to parents who have sent their child trustfully off to school than to discover, upon his return, that he does not seem to be learning to read. And when the parents inquire into the new methods by which their child is being taught this subject, they are very likely to find that many changes have taken place since the days when they went to school themselves.

The advocates of the new methods of teaching reading believe that children must first muddle through and feel out words before they can learn to read them. They also believe that it is more important for children to get the idea of a sentence than it is for them to be able to recognize isolated words, and they believe that it is more important to recognize a word than just its isolated letters. When it comes to the use of individual letters of the alphabet, they become very functional indeed and consider the use to which the child needs to put them, not the alphabet itself. The alphabet is not taught to a child until he needs it, and that, under modern methods, usually comes when he and his classmates are arranging a filing system of their stories so that they themselves recognize their need for such order.

There have been other changes. Most adults think of a grade—say the fourth grade—as one which is made up entirely of children who read a fourth-grade reader on a fourth-grade level. But this is no longer the rule. The nine- and ten-year-olds who make up a typical fourth grade may be reading on as many as eight different levels, from the first grade through the eighth grade, all in the same room.

While this system has both the advantages and the disadvantages of the old one-room schoolhouse, the educators feel today that there are obvious injustices if the teacher tries to teach all the children from the same book at the same time. Today many teachers are advocating a completely individualized reading program so that every child may read for himself at his own pace, and, thereby, be ready to tackle the other R's, of which reading is the basis.

THERE are, generally speaking, only two basic methods for reading today: One of these is called the Experience Method, the other is the Basal Reader Method. In some schools the Experience Method predominates, and in others the Basal Reader Method. But in many schools the two go side by side, for they have much in common: Both try to get the child to relate reading to his own experience so that his interest will be aroused and he will go on from there himself.

Here is how the Experience Method works:

On one of the first days of schools, which is the time when children begin to read, the teacher makes sure that the class as a whole has a common exciting adventure. For example, they may all go to a dairy, and so begins the first reading lesson. If all goes well, one of the children might announce, on returning to the classroom, that it was fun. "We saw the cows," another child says, and the others are encouraged by the teacher to tell what they have seen.

At this point the modern teacher says, "I hope I can remember that story and write it down to keep a record of our trip. Perhaps you can help me. What shall we call our story?" And, in every good classroom, then, there are several suggestions for titles and finally, when one is chosen, the teacher writes this winner on the

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—From "All the Children."

"... the intelligent reader must be able to understand what he has read."

blackboard. She then declares a recess.

By the time the children return, they find much of the story in their own words on the blackboard, the teacher having been careful to repeat as many simple words like "the" and "and" and "cow" as many times as possible so that the repetition cannot be missed by the children when they all begin to "read" it together.

The next morning they again "read" the story. Then they are encouraged to choose parts of it to illustrate. They paste these illustrations on large sheets of paper next to appropriate lines from the story. Pretty soon the sheets are fastened together and there is a big class picture book for them to "read" and discuss together. By the time they have received mimeographed copies of this "book" the children are, in the best classrooms, really reading —for there is a catch here. The mimeographed copies have no illustrations, so the children must learn to recognize the words. The proof that they have done so comes when they are able to draw their own illustrations to interpret the words. And the proof that they have indeed mastered their lesson well comes when, with guidance, they are encouraged to roam through a school library well stocked with the type of books which will meet the demands of their curiosity.

THE difference between the Experience Method and the Basal Reader Method is mainly one of organization, for in the dozens of books and pamphlets that go to make up a good Basal Reader series, there are carefully planned enticements to read. In the Basal Readers, however, word lists, which are intended to increase the child's reading vocabulary step by step in a planned way, are the most important part of the book. These words, incorporated into stories, are introduced by a host of basal reading books which yesterday's schoolchildren would never have dreamed of. There are pre-reading books, readiness books, supplementary readers, unit readers, charts, tests, and workbooks, all geared to tie in with each other and to develop their students' abilities. These range from pure picture books—the pre-readers—which are calculated to entice a child forward, to books for every grade—the readiness books—which build up a common background of experience or "readiness" to read for a group of children by giving them similar situations in which to write, color, match pictures, and piece together the cutouts which the books provide. One Basal Reader series, for example, centers around the activities of a family group. Each little story is a new chapter in the lives of children whose experiences may or may not be of special interest to those who read about them. Books of this sort have a limited vocabulary, with new words added at a specified rate, depending upon the age level for which the book is intended. Frequently a school authorizes the use of all the books in a series, and children move from book to book in the designated sequence.

The first Basal Readers were the idea of Dr. Arthur L. Gates of Teachers College, Columbia University, who, in the 1920s, assembled a list of words which every child at certain periods of reading ability should know. These lists are known as controlled vocabularies. In the days of teacher shortages, when some teachers are not up to what they should be, the Basal Reader Method is some insurance that the lessons to be learned from them are daily outlined for the teacher. But there has been some criticism of late about the slow revision of some basal reading books. The word *wheelbarrows* is on the list, but *television* and *helicopter* are not. Much of this lag is due to the fact that the publishers of these books, whose manufacturing costs are high, must, in order to meet these costs, sell the same series for five to ten years without the expense of revisions.

NEVERTHELESS, these lists have resulted today in the seventy-five books and aids—which carry the child through the eighth grade—known as The Macmillan Readers; in the more than forty books known as the Betts Basic Readers, published by the American Book Co.; in the seventy-two books and pamphlets known as the Ginn Basic Readers; in the hundred or so known as The Scott-Foresman Curriculum Foundation Series, which take a child right up to college level; and in the 120 books, pamphlets, film strips, picture-and-word cards published by Row, Peterson & Co. and called the New Alice and Jerry Series. This series does exactly what its name implies by following the doings of two youngsters right up to and through the sixth grade without a break.

Learning to read is a complicated business. The reader must develop skills in recognizing familiar words, in working out the relation of letters to sounds and finally to meaning, and all this he must be able to do quickly and accurately. But these skills are only a part of reading. The intelligent reader must be able to understand what he has read, to get the subtle implications that words and sentences can give him. He must be able to draw conclusions from the printed page and make his own deductions. Frequently a person acquires certain reading skills but never understands what he has read. Many a child can read a selection aloud without a hitch, but he gets only a distorted notion of what he is reading about.

In their attempts to build such complete reading skills, some reading teachers have been accused of slighting the important lessons in reading for comprehension and general understanding. And those who have emphasized reading for comprehension and for the joy of reading are accused of failing to give children the necessary skills in attacking new words—and in this battle, both Progressives and Traditionalists have their sides.

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The Second R: 'Riting

ALTHOUGH to the readers of the popular magazines and faithful attenders of parent-teachers meetings, the battle of the three R's has centered on the first of the three, the teaching of reading, there has been just as much experiment and innovation in the second R, the teaching of writing. There was a time when the study of writing was divided into four parts: spelling, composition, grammar, and penmanship. But that was a long time ago. Now, abiding by their principle that all subjects should be as integrated as it is possible to make them—and the word "integrated" is a favorite with present-day teachers—these four studies are being lumped together by educators. They call them the Language Arts, and through it they feel that they can give the child a more practical education that he would have received once upon a time—a feeling with which the Traditionalists are likely to disagree.

For, in lumping these studies together, the educators have also done away with many of the old standbys. The spelling bee has disappeared because the new-style teacher feels that it helps only the brighter spellers while the children spelled down only sit and wait. In fact, there is oftentimes no special period for the teaching of spelling or of composition or of grammar. The copy book has, in many cases, disappeared too; and a good deal of grammar and the old forms of penmanship have largely given way to a new form, a system of hand printing.

It is true, of course, that many schools continue to use the old systems of teaching the second R, though even in these cases there have been innovations, notably in the brightening of textbooks and in giving more encouragement to the children. But, generally, such methods are the old ones which every parent remembers.

The new methods go far beyond the mere brightening of books. Getting the child to want to write is the new-style teacher's first objective, and the first step toward that is to encourage him to see how words can *serve* him. Here is an example of how it is done:

First, the teacher encourages the child to use crayons, clay-modeling, and even to throw balls in order to develop his muscular control for writing. Then, with his muscles ready, he is ready for blackboard work. Chalk in hand, he is shown how to print. This has its advantages: the simple, straight strokes of printing are considered easier for him to master and it also resembles more nearly the printing in the books he is reading, thereby avoiding a certain confusion between the printed and the handwritten word.

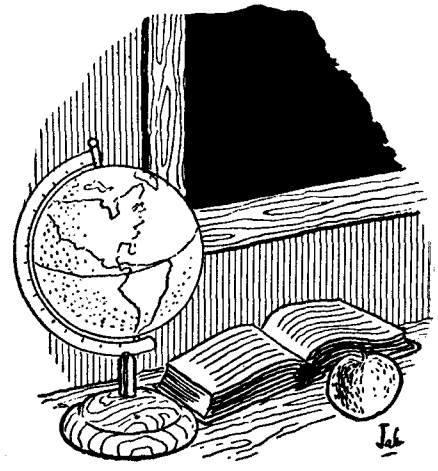
What is it that the child writes? He does not begin with separate letters. As in the teaching of reading, the idea is that he should learn from the beginning to connect letters into words so that the words will take precedence in his mind over their individual letters. And the words should come from his own experience. Thus, when the child first goes to the blackboard, he writes words which have to do with himself or his classroom activities—such words as *teacher* and *chalk* and *blackboard*—and he watches the teacher and imitates her in writing the day of the week and the month and the temperature. Some children, of course, are more eager to write nothing at first but their own names; this, too, is encouraged. Any enticement is used to encourage the child to write.

ONE of the greatest shortcomings that the Traditionalists find in modern teaching methods is in the contention of modern advocates that by writing in this way and building up his own thoughts, the child learns sufficiently well how to spell, to punctuate, and to write. Modern teachers feel that the time spent in learning how to conjugate a verb or to parse a sentence is better spent in learning how to use the language effectively. As one teacher has said, "It is far better to say *something* in a not very polished way than to say *nothing* in a polished way." To this the Traditionalists are apt to reply that the two are not mutually exclusive.

Yet at times it seems that they are mutually exclusive to the same modern-style teachers. In today's schools there are two kinds of composition writing, known as practical composition writing and creative composition. They result, oftentimes, in two entirely different modes of expression. In practical compositions, the children write letters, reports, and announcements. Since the purpose in this instance is to communicate with somebody else, the teacher sets high standards of spelling, punctuation, and correct usage. But in the kind of composition which is known as creative writing, the teacher does not set such standards. Thus it is perfectly possible for Johnny to come home from school with a composition marked "Excellent" and in which in reality there are a dozen mistakes of spelling and grammar. The educators claim that the purpose of creative writing is to help Johnny express himself, his own fears and joys, without feeling inhibited, and so they do not insist upon correct spelling or grammar in such writing.

Some schools have even experimented with typewriters as a help in teaching The Language Arts. They claim that they find some advantages in them as an instructional device. Others, perhaps missing the excitement of the spelling bee, have invented a new game. It is called Relay Race Spelling, and in it two captains choose sides and distribute cards, each of which bears a letter of the alphabet on it. When the teacher calls a word, the children from each rival team run to form it, and the side that forms it first wins.

Traditionalists are apt to take a dim view of such games as the Relay Race when they are used to excess, because the game relies on the abilities of the group instead of the ability of the individual speller. They are less likely, however, to criticize one of the chief tenets of The Language Arts. This is that the children should be taught to use all five senses in their linguistic efforts. There has been a great deal of emphasis on teaching the child to describe all that he not only sees, but also what he hears, smells, tastes, and feels. In one group, for example, the children were told to write down all the sounds of a circus. They came out with a list of thirty-three sounds, ranging from the sounds of chewing gum to the explosion of a performer's cannon—a range of sounds which would please even the most extreme Traditionalist.



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The Third R: 'Rithmetic

ONCE upon a time, according to the advocates of the new teaching methods, children did not properly understand the meaning of that third R, arithmetic. They memorized the fact that two and two make four, carefully avoided counting out any sum on their fingers for fear the teacher was looking, and memorized in all its glory the Pythagorean theory —all of which the new-style teachers say was silly. The children then had no idea of what they were doing because they did not learn from the beginning that numbers are symbols for real objects—even fingers—and that the sum two and two makes four really means that two ones and two ones equal four ones in exactly the same way that four ones equal four ones.

This truth, say the new-style teachers, is more easily understood when the child is encouraged to see that this sum is true of everything he knows in his own experience, be it classmates or jet planes. It is for this reason that arithmetic has, along with the other two R's, taken a turn toward the functional and practical experiences of the child. Though there are, as in the cases of reading and writing, still many schools which cling to older methods—with a few brighter textbooks and a little more understanding of the child to make learning more palatable—it is these functional methods which differ from the old methods under which the children's parents learned.

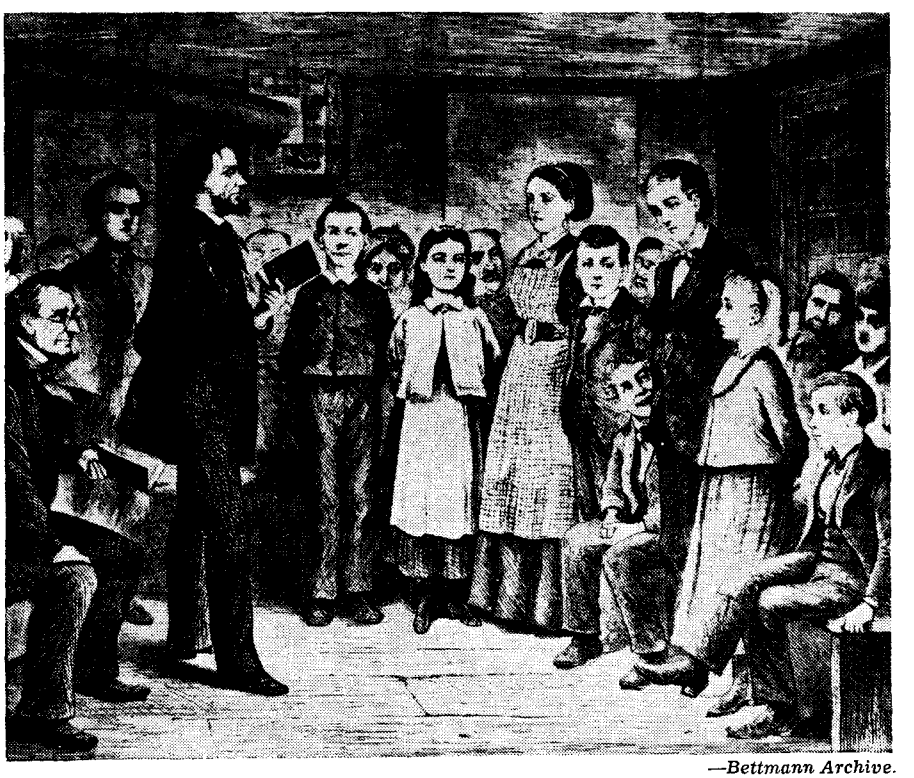
Today's child may not care about the Pythagorean theory in so many words, but he has probably used it hundreds of times by constructing gables for the roof of the schoolroom's model house or by measuring out distances on a model airstrip or by working with his classmates to find an area of space in their classroom for a new project. Today's arithmetic student is likely to ask more functional questions: What are the dimensions of his father's house? How was the roof put on? What are the lengths of the rafters?

All this has its beginnings in the first days of school. In these days the child learns to count, not in vague numbers, but in terms of reality. He counts the boys and girls first at his own table, then at other tables, and gradually works up until he can count the number of children in the entire class. From these sums, he goes on to counting the number of books needed by one or another group. And finally he enters into the complication of counting and measuring the number of quarts of water and pints of lemon juice needed for making any number of quantities of lemonade for himself and his classmates to drink.

In one school, the first-graders learned that Indians and shepherds, both, long ago kept count of their ponies and sheep by placing a stick or a pebble on the ground for each animal as it returned home at night. Intrigued by this example, these first-graders kept similar records of their class attendance, using in this case pegs instead of pebbles. If all the pegs were used, the children came to the obvious conclusion that every child had turned up for school. If some were not used, the children knew that somebody was absent. They then checked the number of pegs left with the number of empty chairs and with the marks in the teacher's attendance book, thereby learning the rudiments of simple bookkeeping.

THESE methods, the teachers say, encourage the children to see a myriad of mathematical possibilities to which their parents were blind. And to help them see these possibilities, the teachers use a host of paraphernalia. They use splints and toothpicks to help the children see decimal relations; they divide party recipes into halves and thirds to help them with their fractions; and they are never told by teachers that they are using a wrong way to find an answer. One child may perfectly well arrive at the right solution by actually measuring a line from end to end; another may measure only part of it and multiply; another may figure it all out in his head.

The teachers try to stress the idea of the child's development with practical problems over individual grades and honors. As with reading and the language arts, these trends tend to lead the children to mammoth group activities. A group of fourth-graders, for example, recently learned that sound travels through the air at the rate of 1,100 feet in a second. Comparing this distance with the number of feet in a mile, they found it to be about one-fifth of a mile. With this information, they then figured out that it would take approximately five seconds for sound to travel through the air and, during the next thunderstorm, the entire class put their new knowledge to practice, counting the number of seconds between the flash of lightning and the clap of thunder and then estimating their own approximate distance from the source of lightning.



—Bettmann Archive.

American Common School (1872)—"Indians and shepherds used pebbles."

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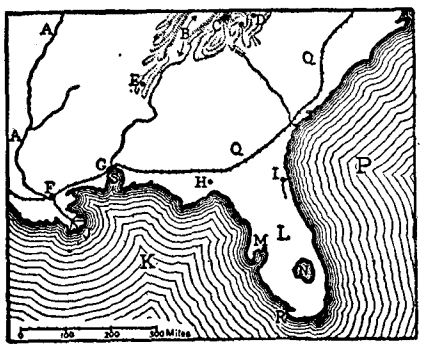
Which Is Better—the Old or the New?



Directions. In the parentheses after each question put the number of the *one* correct answer.

12. Which letter on the map at the left shows where there is a railroad?
1 A 2 Q 3 B 4 H( ) 12

13. Which city is on the railroad?
1 E 2 I 3 F 4 D( ) 13

14. Which letter on the map shows where there is a *lake?*
1 P 2 N 3 E 4 G.....( ) 14

15. Which letter shows where there is a *river?* 1 K 2 L 3 A 4 D( ) 15

16. In which direction is city *H* from city *I?*
1 west 2 east 3 northeast 4 southwest.....( ) 16

17. Which letter shows where there is a *cape?* 1 K 2 M 3 C 4 R( ) 17

18. Which letter shows where there is a *bay?* 1 E 2 S 3 F 4 I( ) 18

19. Which letter shows where there is a *delta?* 1 F 2 J 3 I 4 E( ) 19

...ections. After each question there are four answers, of which only *one* is ...arentheses after each question put the cor-

...largest population?
...York 4 Illinois.....( )

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HOW do today's children actually compare with their parents and grandparents in their abilities to read and write? To answer this question teachers and educators have through the years given their pupils the same tests which their elders took when they were in school. In the results, both sides, by publishing one or another test—with the help of many popular magazines—have claimed a victory. This is too bad, for, as the results of the following tests show, neither side can be sure it is right.

• • The first and one of the most famous tests was given in 1845 to pupils in the eighth grade of the Boston schools and was repeated in 1919 in a nationwide sampling of schools. Then the results were compared. In 1845 the Boston pupils were asked to define twenty-eight words selected from their own school readers. These words included such stumbling blocks as *panegyric, viceregent, preternatural, thanatopsis, pother,* and *zoonomia,* and, since these and others were considered uncommon in 1919, they were omitted from the latter test. In the end, only five words from the 1845 test were used in the 1919 test. These were *monotony, dormant, infatuated, misnomer,* and *connoisseur.* When the 1919 scores were compared with the 1845 results, it was found that for these five words the 1919 group gave a far lower percentage of correct definitions than did their grandparents as children. For the Boston pupils of 1845, the average percentage correct was 31.2; for the nationwide pupils of 1919, it was only 15.7.

• • In 1947, Cleveland, Ohio, gave the same test to its eighth-grade pupils that it had given in 1848. The pupils of 1848 scored only 924 correct answers or 38.5 per cent; the pupils of 1947 scored 955 (or 39.8 per cent) correct answers.

• • In 1938, two tests, one in reading and one in arithmetic, were compared in St. Louis with two tests which had been given in that city in 1916. The 1938 pupils showed conspicuously lower scores than did the 1916 pupils, but this discrepancy was thought to be explained by the fact that more pupils were attending school in 1938, that these pupils would in 1916 have dropped out before they reached the grade in which this test was given, and that the 1938 pupils were being taught more "total efficiency" in reading instead of highly selective skills like "oral reading" and "silent reading."

• • In June 1946, the Chicago schools gave an arithmetic test to approximately 16,000 sixth-graders that had been given to approximately the same number of sixth-graders in June 1923. And a spelling test of twenty-five words, which had been given to approximately 9,000 pupils in the grades Two-B through Seven-A in 1926, was again given to the same number of children in the same grade ranges in 1946. The results of both the spelling and arithmetic tests were lower in 1946 than they were in the earlier years. It was agreed that there was less emphasis on drill in 1946 than there had been in the 1920s.

• • In 1952, a study was conducted in the public schools of Dearborn, Michigan, in order to make a comparison with an earlier era. It compared tests given in 1926 to approximately 1,750 children in the fourth to eighth grades in reading, arithmetic, language usage, and spelling with the results from the same tests when they were given to children in the fourth to sixth grades in the same schools in 1951. Reading and arithmetic improved, spelling worsened.

• • Last year Wendell C. Lanton of Evanston, Illinois, tested the achievement in reading, arithmetic, and spelling of 1,290 pupils in the middle grades with the same examinations which had been used in the same grades in Evanston in 1934. Making sure that the students had the same mean I.Q.'s in both periods, Lanton found the scores in two out of three grades higher for the 1953 pupils.

Disagreeing in results with each other as these and other similar tests do, it would seem that parents and educators seeking to satisfy themselves as to the effectiveness of present-day teaching will have to use other criteria in their evaluation.

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Rx for Juvenile Delinquency

By BERTRAM M. BECK, *director, Special Juvenile Delinquency Project associated with the Children's Bureau, U. S. Department of Health, Education, and Welfare.*

IT HAS been a bad summer for juvenile delinquency, as anyone within reach of a newspaper knows only too well—especially anyone in or around the Greater New York area, which has been shaken to its core this past fortnight by each day's ever more soul-sickening accounts of the series of "unmotivated" murders and tortures recently committed by the "Thrill Killers" of Brooklyn, four "respectably raised" high-school boys ranging in age from fifteen to eighteen.

But the cumulative disasters of the present summer are only part of an infinitely larger, blacker picture. Young people today are responsible for an appalling share of the crimes committed in these United States, and the curve is steadily on the up. In 1953, more delinquent children came before our juvenile courts than in any previous year for which we have statistics. The increase in juvenile crime between 1948 and 1952 was 29 per cent; by the end of 1953, it had climbed still another 13 per cent. These increases are far out of proportion to anything we might normally expect because of growth in the total juvenile population; and by 1960, the affected part of our population—*i. e.*, boys and girls in the delinquency age group—will be 40 per cent larger than it is at this moment. To be sure, there is a measure of comfort in the fact that less than 2 per cent of the current juvenile population ever "goes delinquent"; yet only a measure, for we know that present types of delinquency, and the places in which they appear, are dangerously like unto cancerous cells in the social organism.

Delinquency is no longer merely a slum problem or even a "big-city" problem: it is spreading to what are commonly called the "better" sections of the community—the semi-suburbs and the suburbs—and also out into still less densely populated areas. The new thing we have here is the form of the problem behavior, rather than the mere existence of problem behavior. Heretofore, the social institutions of suburbia—home, school, church—supplied sufficient social pressure to restrain problem-children from displaying their problems in some form of delinquency. There were some exceptions, of course, but on the whole the suburban or rural problem-child took it out more on himself than on the community. Now, delinquency is beginning to cut at random through all social and economic strata; and those who are willing to add two and two together will recognize this as an ominous sign of social decay, a revelation of the fact that even the solidest of our social institutions are losing their capacity to transfer a sense of social values from one generation to the next.

Consider the essential nature of the delinquent act: it has as its basic characteristic the wish, or need, to hate, to destroy, to injure. Those who indulge in such acts direct them at a community of which they do not deem themselves a part. This is easy enough to understand in terms of *slum* delinquents, for the slum-dwellers of our giant cities are not truly a part of the community; they are exiles within the community. Now we must begin to realize that the same equation applies outside the slums.

The graph charting the ups and downs of delinquency makes it plain that there is a pronounced correlation between peak periods of strife and aggression in the great world and peak periods of aggression in the ranks of youth. Today, we as a nation live in the knowledge that there exists for us always the threat of totalitarian aggression somewhere in the world, that out of this threat may come global war and, not impossibly, the annihilation of civilization. Yet as a nation, we have not so far been able or willing to face up to this grim reality, nor to close ranks in coming to grips with it—anything but. It is this lack of unity, of faith, of sense of purpose—this lack of a feeling of *we-ness*—which lies, I believe, at the root of our whole problem.

EVEN in the best of times, that child who is reared in a family-community atmosphere of corruption, materialism, mechanization—and of utter confusion of fundamental moral-ethical values—will have little enough to sus-

(*Continued on page* 61)

"... and he used to be the nicest kid on the block!"

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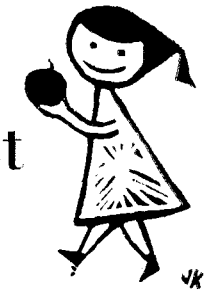
Education 1954-55 / A Newscast



By FRED M. HECHINGER, *education editor,* New York Herald-Tribune.

THEY may not know it now. In fact, they may never quite realize it. But the more than three million youngsters who have just begun to go to school are members of a historic class: the school year of 1954-1955 will be known in the textbooks some hundreds of years from now as the end of an old era and the beginning of the new. This year's children will go to schools in which segregation is no longer upheld by the law of the land.

In the majority of cases this will not be noticeable on the surface this year. The schools will be the same as last year. Many of them will still be segregated—all white or all Negro. Some will perhaps still be segregated twenty years from now; but most will not; and the legal pattern will be in line with the American ideal.

• • What happened is now history and generally known. Only the bare outline need be sketched here. After a hundred years of legal battle against segregation the United States Supreme Court on May 17 reversed all other decisions of the past. The "separate but equal" doctrine went by the board. The Court significantly invoked the findings of sociologists and psychologists and thereby acknowledged that a decision dealing with human beings cannot be based on the letter of the law alone.

• • The next question, of course, is what will happen as a result of the decision. Many of the 11,173 Southern school districts will not be immediately affected at all. Where housing follows strictly racial lines schools will automatically be segregated.

Besides, the Court acted with perfect timing. The long vacation period permitted tempers to cool off. Much that seemed impossible then now appears plausible. In addition, the Court simply established the basic principle; now it will have to make specific recommendations in specific cases. But the principle is established.

• • The argument from this term onward will not be hampered by any question as to whether integration is possible. There will be concrete examples. The District of Columbia Board of Education has published a plan for rezoning Washington's schools. Thus, although this plan has been attacked by the National Association for the Advancement of Colored People as inadequate, some progress appears to be in the making in this stronghold of segregation. Arkansas is at least partly on the way. So is Topeka, Kansas—one of the cases before the Supreme Court—which had voted to end segregation voluntarily, even before legal pressure was brought to bear. St. Louis says it will follow next year.

• • One reason why the result of the historic decision includes so little prospect, or even threat, of violence is that the mores of America have been moving closer and closer toward the ideal. Admission of Negro students to white state universities in most of the South is now established history. Schools operated on military posts in Virginia, North Carolina, Georgia, and Kentucky were de-segregated last year without trouble. In many Southern cities—among them Raleigh, Roanoke, Nashville, Newport News, Lynchburg, Richmond, Augusta, Atlanta, Knoxville, and Winston-Salem—Negroes have been elected to their local school boards with substantial white support or appointed by municipal officials.

• • There are some threats. Governors Byrnes of South Carolina and Talmadge of Georgia say they would rather abolish the public schools, turn them over to "private hands," than comply with de-segregation. The court decision has taken this into account. It states: "Today, education is perhaps the most important function of state and local government." It is not likely that a state would long be permitted to divest itself of its "most important function."

• • On the day of the decision there were spontaneous celebrations and demonstrations of friendship for the United States at, among many other places, the four-year-old liberal arts college in Liberia. Few of the students will ever be in the United States. But the court's action once again made America a symbol that inspired them. America had lived up to its historic promise.

• • In Alabama a different kind of fight was waged—and also won. Last year in the summer heat, just before the legislature adjourned, a law—Act 888—was hastily passed. It provided, in brief, that every single book used for instruction in Alabama's public schools and colleges bear a label on which the publishers certified that they knew the author, *or any author or authors mentioned within the book as parallel reading,* as being or not being a present or past member of the Communist Party, pro-Communist, pro-Marxian Socialist, or belonging to any group that had been considered subversive by any committee of Congress or by the Attorney General.

At first the State Superintendent of Instruction endorsed the law and even said he thought similar laws should be passed elsewhere. But opposition snowballed. The press, led by the *Montgomery Advertiser* and the *Montgomery Examiner,* staged a sustained campaign against the law. A group of publishers, among them the most distinguished names in that American industry, led by the American Textbook Publishers Institute, brought suit, holding that their rights were violated. They referred to the first (freedom of the press) and fourteenth (deprivation of property without due process of law) amendments. Many state educators and college

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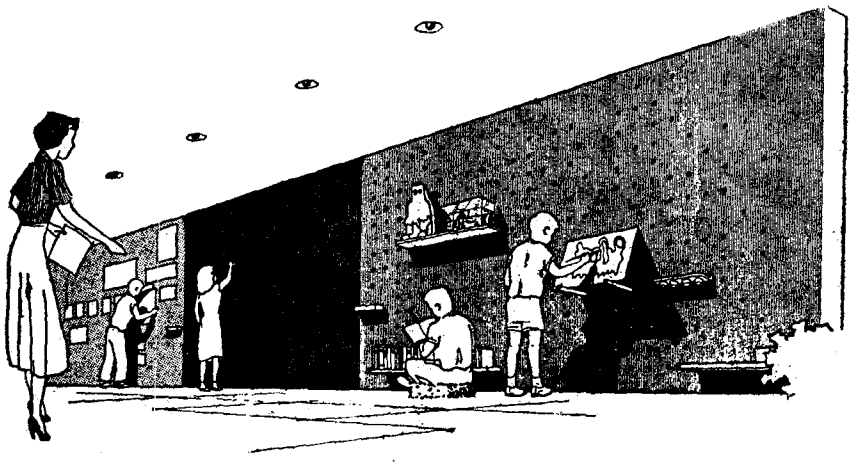
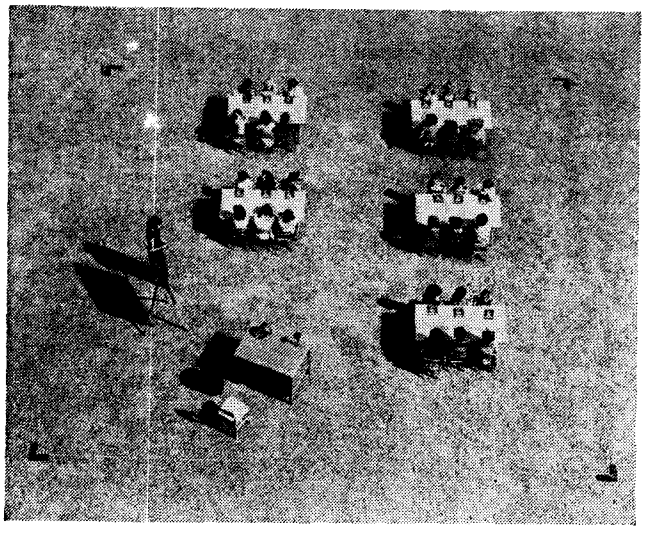
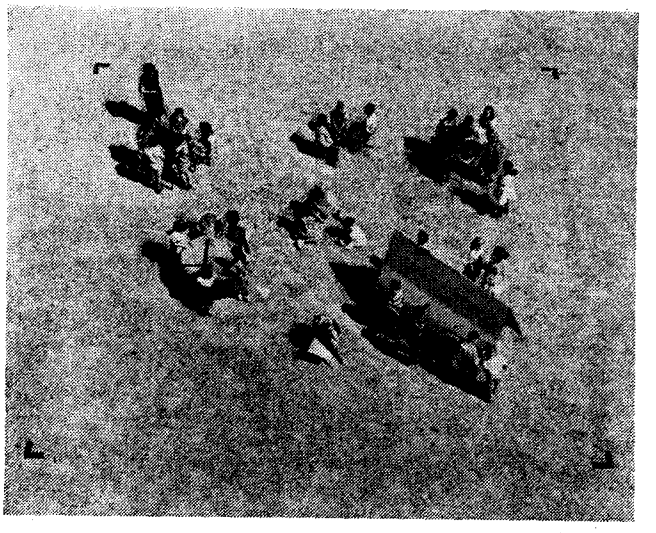


NEW LOOKS FOR NEW SCHOOLS





Space planning is first step in blueprinting modern school building. Here first-grade class sets up tables for reading lesson (left) and arithmetic lesson (right). The black corners indicate space which architect has decided is needed.

THE two biggest problems facing modern education today—outside of the academic ones discussed on the foregoing pages—are the shortage of teachers and the lack of adequate school buildings to house the ever-increasing number of children who are constantly bursting the walls of outmoded buildings of the past. For the school architects these problems, added to the basically new concepts of methods of teaching, have brought to light a need for fresh and highly imaginative concepts of their own basic principles.

On these pages are shown a few of the multifarious ideas with which architects have tried to solve the problems. The pictures are reproduced from a book named "Toward Better School Design," which has been written by an architect noted for his solutions to modern building problems, William W. Caudill, and which will soon be published (tentatively at $12.50), by Dodge Books, New York. The basic premise of Mr. Caudill's book is that schools, no matter how inexpensively built, should be light, airy, pleasant places adapted to the needs first of all of pupil and teacher and secondly to the community. In evolving the most modern ways of adaptation Mr. Caudill has developed a highly-elaborate system for exploring a community's problem. It involves the questioning of teachers, school directors, parents, community leaders, and the pupils themselves. Then he evaluates the intelligence of their opinions from a scale of values which he has set up for himself and proceeds accordingly, always, however, keeping in mind his own three E's: education, environment, and economy.

That the schools of Mr. Caudill and his fellow architects have turned out differently from the standardized buildings of the past is obvious from these pictures. In the new schools attractive modern friezes replace the Greek statues of old, tables replace desks, blackboards slide away into wall space, assembly halls become gymnasiums, and classrooms and lawn are interchangeable (see page 23).

In at least one school building the boiler room has been brought upstairs from the basement and put behind glass panels for all the children to see its operation; and, since separate gymnasiums and assembly halls are expensive items even for the most thriving communities, the modern architects have found a way of combinging the two rooms into one (opposite), thereby saving a great deal of cost and space.

Since each school building is geared to the individual needs of its own community no two modern school buildings are alike. This, says Mr. Caudill, is a puzzle to many more traditionally-minded citizens and a plague to the architects who constantly hear the comment, as if in accusation, "But it doesn't look like any school building I ever saw."

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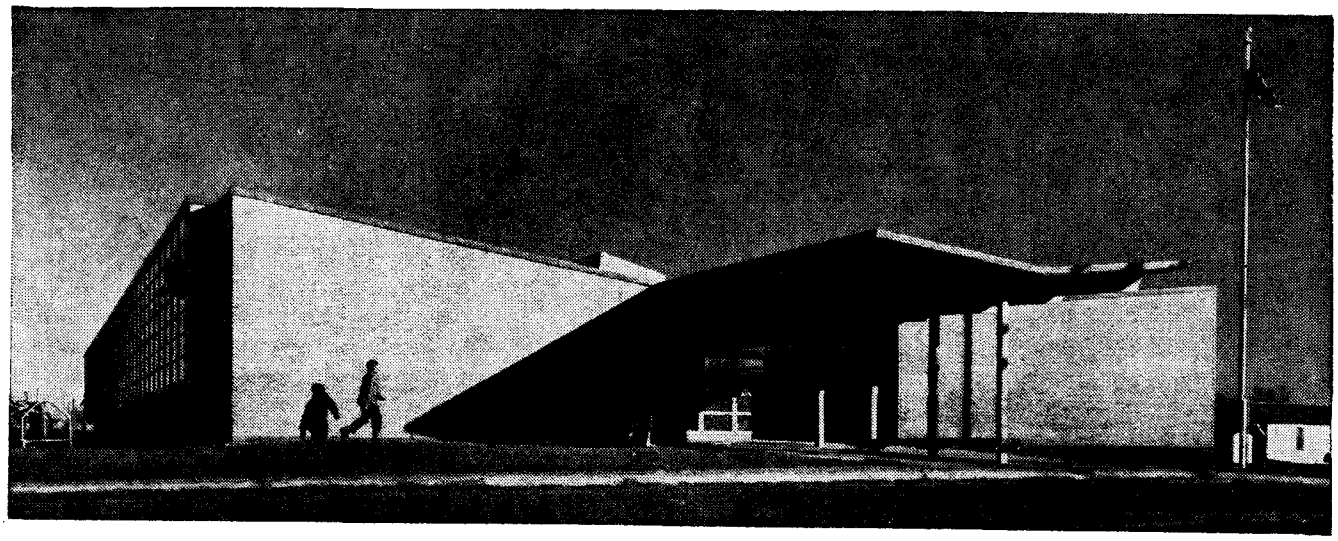
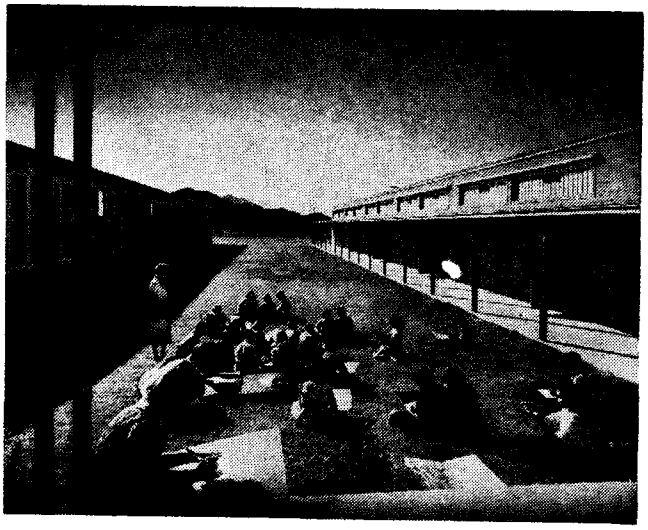
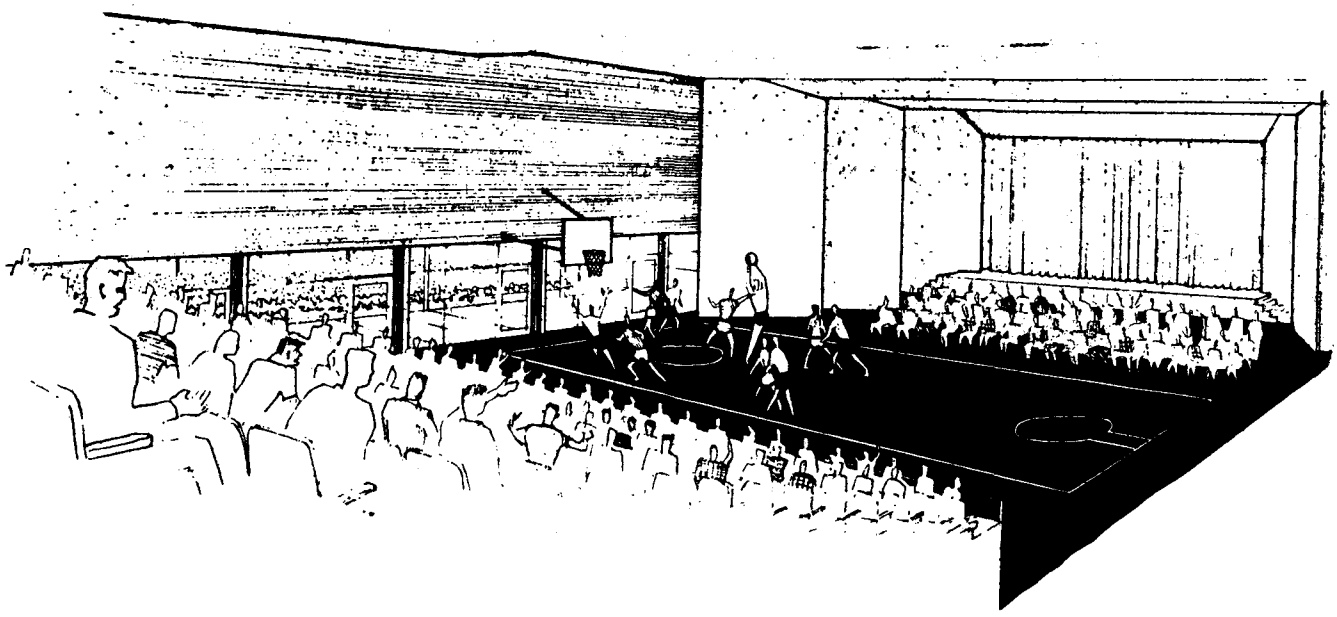


Concave facade of this school building has a specific reason. It scoops in breeze to ventilate halls and classrooms.

Large classroom provides plenty of room for children, is planned for best lighting effects on blackboard and bulletin board.



Space saver is lawn, which can be used for art and other classes on bright days. Doors open directly into classrooms.



Combination room provides gymnasium and assembly hall. Extra chairs for latter are stored under stage at right.

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The Saturday Review

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Learning on the Offensive

EDITOR'S NOTE: *For its annual "Accent on Education" issue,* SR *has asked Cornelis W. de Kiewiet, president of the University of Rochester and chairman of the board of directors of the American Council of Learned Societies, to write a guest editorial on a crisis facing American learning and education.*

AFTER several years of Senator McCarthy educational leaders in the United States have still not reached the point where they merely yawn at his wild swipes at the universities. But at least they are beginning to take his hectoring with more calm and are less inclined to jump to put out each flash fire set by the Senator. Recently a new fire has been set by the Reece Committee of the House of Representatives to investigate tax-exempt foundations.

In vague and ambiguous language the research staff of the Reece Committee presented the charge that an interlock or conspiracy between the major educational foundations, scholarly societies like the American Council of Learned Societies, and higher learning in the universities had been responsible for carrying out an insidious revolution against American political and economic life. Higher education, it seems, had apparently gone farther than even Senator McCarthy had suspected in infiltrating public life and subverting the nation's institutions. Higher education, or some of its principal branches, therefore, became Public Enemy Number One.

The assumption that there is a covert enmity between scholarship and the national welfare is so fantastic that one's first impulse is to ignore it. This would be very wrong. Such misrepresentation of the role of education is not only fantastic. It is vicious and dangerous. We have to remember that the conditions of the modern world are such as to provoke a very understandable state of anxiety in the American mind. Education cannot afford to allow any more doubt and suspicion about itself to soak into the public consciousness.

If one could imagine a papal bull on the Reece Committee, it could properly be known as the bull, "Digitus in Oculo." In making its absurd charges against the foundations and learned societies, the Reece Committee stuck its finger in its own eye and made itself look foolish. But ridicule is not enough, even in the case of this weak and insignificant Committee.

It is necessary to deny the false equation of education and scholarship with subversion, to insist on the true equation of intellectual activity with the welfare and prosperity of society. It is not enough to leave this deduction to common sense. "The future of the world," Winston Churchill said toward the end of the war, "is to the highly educated races." No nation can hope for "preeminence in peace or survival in war," unless it can draw upon a great supply of educated, trained, and skilled men.

Few things need to be drummed more persistently into men's minds than the fact that political health and national wealth depend upon the higher education which is accused of a conspiracy against the nation's political and economic institutions. Inventiveness and productivity, the presence or absence of revolutionary political groups, the general condition of social harmony, these depend upon a nation's system of education. Taken together the activities of teaching, research, and scholarship are a principal architect of American greatness in all fields, political as well as scientific, cultural as well as technological. An attack upon these activities becomes an attack upon America. Faith is lessened, courage is diminished, and essential bonds are broken. To lay loose charges against the scholar and the intellectual can become a form of subversion against which it is the duty of intellectual leaders to speak forcibly and emphatically.

IN defending education against these charges of conspiracy and subversion, it is of vital importance that we do not take the false position of asserting that our professors are innocent of any connection with the great changes that have transformed the life of the American people. To exculpate education by reducing its stature and impact is a damaging disservice. The only proper posture for education in making its explanations is one that is erect and proud. It is no juggling or balancing of phrases to admit frankly that scholarship and research are related both to stability and to change. Scholars are by definition both conservative and liberal, and sometimes say or discover things that are revolutionary. They are paid to experiment outside the scope of traditional experience and knowledge. They defend the past and yet open the road to the future. To destroy the affinity of research and scholarship with the forces of change would be to visit the curse of sterility upon the nation itself. In every pursuit, for all our great political, social, economic, and military purposes, we have an insatiable hunger for the knowledge and understanding that permit us to meet the challenges and opportunities of this stupendous age.

There are two types of revolution. The first is the permanent revolution in which a nation actively prepares and deliberately accepts the changes that enable it to hold and expand its share of internal welfare and external security. The other is civil commotion and collapse. A healthy condition of scholarship sustains the first and balks the second. To those who honestly fear that the nation may founder under the pressures that assail it there is a simple piece of advice. Give all the material support that is available to the men and women who do the nation's teaching and thinking, and to the universities and learned societies which maintain them. Above all, hold them in dignity and respect.

—CORNELIS W. DE KIEWIET.

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LETTERS TO THE EDITOR

TO WORK BY NIGHT OR DAY?

THE ALWAYS interesting Brooks Atkinson's ode to night work ["We Who Work By Night," *SR* Aug. 21] must make the average man feel that he has been wasting both his days and nights. But one also suspects that Mr. Atkinson is that fortunate individual who has never had to face the dilemma of Type A or Type B.

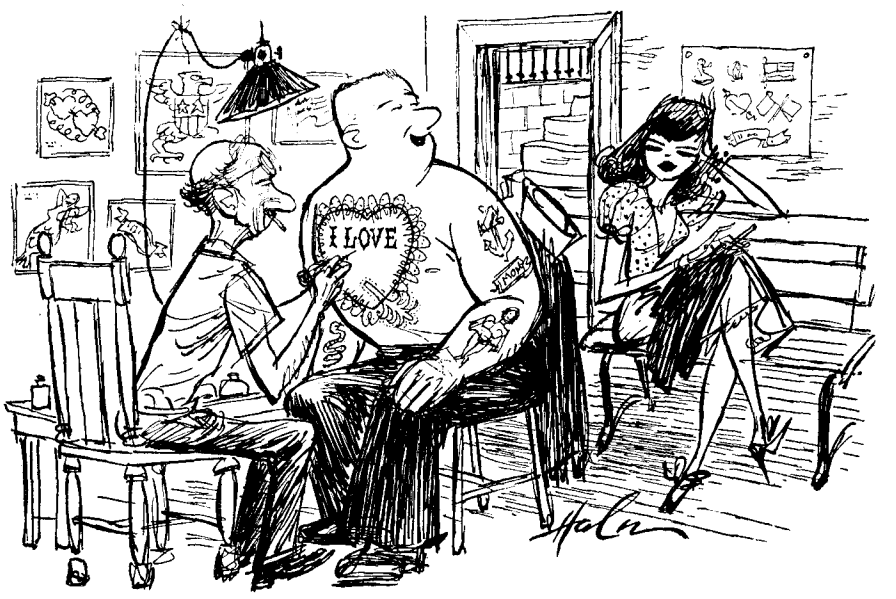
Even a little research among one's friends reveals their existence. Type A likes to spring out of bed in the early morning, jump into a cold shower, have a hearty breakfast, go all day at high speed, begin to slow up in the evening, and conk out around 10 p.m. If he is forced to be present at some social gathering much after that hour any resemblance to a living creature is purely accidental.

Type B, on the other hand, resists any such outrageous folly as a return from sleep to consciousness in the morning even though he be apparently walking around, merely pecks at breakfast (coffee), goes off to work in a fog from which (coffee) he begins to emerge around noon (coffee), picks up speed slowly during the afternoon (coffee), around 5 p.m. begins to feel fine, and then at about 9 p.m. (coffee) settles down for an evening which lasts until 2-3 a.m.

Practical wisdom would suggest that Types A and B should never marry, but inquiry shows that they generally do.

RAYMOND S. RUBINOW.

New York, N. Y.



"What did you say your name is, baby?"

"INVITATION TO INNOVATORS"

IN HIS "INVITATION TO INNOVATORS" (*SR* August 21), Malcolm Cowley makes some brief but poignant observations concerning America's educational system. Without doubt, America is the "children's paradise" in the 1950s. One need not strain nor look too far to see the truth of Mr. Cowley's statement. One need not look farther than some of the educational playpens that seem to be multiplying in many of our so-called "progressive" school communities.

Mr. Cowley justly writes that "the new (educational) system is failing—it hasn't even made a serious effort—to teach the elements of good reading and writing to the millions." However, this conclusion becomes inconsistent, and somewhat contradictory, in face of another observation of Mr. Cowley to the effect that "the relation between the sexes has changed immensely for the better at all age levels, beginning with the seventh or eighth grades in grammar school."

Needless to say, date-making and going-steady on the part of youngsters, beginning in the seventh grade, become all-important scholastic preoccupations. Certainly, the pains of spelling, writing, and above all thinking must not impede the development of the "whole child." "Life adjustment" becomes the major motif of educationists. At least, that is what the educational gymnasts of Teachers College, from Kilpatrick to Rugg, would have parents think.

And yet it is exactly this pseudo-educationism—this half-baked educational philosophy—that has steadily sabotaged the mental disciplines. It is no wonder that high-school graduates these days write and read so poorly, let alone attempt to spell. If it is well-adjusted morons that we must have, then by all means let us encourage dating and going-steady. After all, this is much more fun than knowledge of the classics and ancient past. But would a man be most unkind to the pragmatists if he echoed the statement made to an English headmaster by an American teacher who after a year in exchange in Great Britain summed up the difference between the two systems in the words: "Your system produces snobs, ours slobs"?

GEORGE A. PANICHAS.

Springfield, Mass.

GOING STEADY

IN HIS EXCELLENT article Malcolm Cowley makes one statement about American social habits in which I believe he is mistaken. He says, "The institution of 'going steady' is something new in American life." Since Mr. Cowley was born in 1898, I assume the period of newness to which he refers is the period of his own life. My schooldays, high school and college, were in the 1880s and I can assure him that going steady was a common practice in both circles. I myself had the same "girl" for nearly three years.

The great difference that I have noticed is not the practice but the openness of the present-day custom. Every week in my college newspaper is a department headed "Pinned." This means that the couples mentioned have sealed their pact by exchanging fraternity pins. A contemporary co-ed informs me that this does not mean an engagement but may and often does lead to one. It seems to me that the great change in college social life, at least at co-ed colleges, is frankness. One night recently on the broad steps of the girls' dorm I beheld some thirty couples wrapped in each others arms saying good night. We did all the things the modern student does, but we were far more secretive about them.

EARNEST ELMO CALKINS.

New York, N.Y.

NATURE ADOPTED FROM HOLLYWOOD

ARTHUR KNIGHT in his review of the motion picture "The Vanishing Prairie" [*SR* Aug. 21], gives "eternal credit" to Walt Disney because "he has not been content to merely give the public what it wants." The implication that the standard of his pictures has been raised above the public want is questionable.

Nature is fascinating to observe certainly, and it is worthwhile to bring some of these observations before millions of people by means of the motion-picture medium, but is it necessary to have visual repeat sequences and their accompanying folk, popular, semiclassic, or classic music? Is the "wedding" dance of the scorpions ("The Living Desert") "so comically suggestive that it could be *perfectly* set to the rhythms of a hillbilly square dance?" (Disney, *The Atlantic*, August 1954). Such effects are obviously lack of taste, and poor cinematography as well. Nature induces in us a gamut of emotion from horror to laughter without the need of "Hollywood" trickery.

JAMES G. SCHAADT.

Williamsburg, Va.

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One Parent's View

By BICE CLEMOW, *publisher of the* West Hartford *(Conn.)* News.

I'VE had a nagging suspicion ever since that Sunday morning, twelve years ago, when we overslept to find a slip of paper under the bedroom door. Its message was signed by our second-grader, and it read: "I'v et an gon out."

Like most parents, we are suckers for the occasional precocity of our three boys, so I quietly tucked the note in my wallet and for some time flashed it casually on my more tolerant friends. Shining on my face, but unspoken, was pride that so small a mite should have such self-reliance! Such culinary skill! And what was more important, such peerless statesmanship in not waking his father and mother after a Saturday night!

But my suspicion all these years has been that had we more wisely recognized this message as a God-sent warning of his free-wheeling grammar and spelling, he might not have written this week from an Iowa farm that as a summering nineteen-year-old he doesn't like to be "baggered." My old-fashioned idea is that farmers, constantly at war with badgers, ought to know how to spell their name. I will admit, if cornered by a modern educator, that it is more important to know how to recognize a badger (or an insurance prospect, if that's your business) and know enough about his habits and habitat to trap him, than it is to spell him correctly. But since the written language is still the one recognizable advantage we have over the higher apes, I wonder if we do not owe our mother tongue a decent respect for its purity. Communication ought to be something more than agile recognition of mutilated, overused symbols.

Right through our eldest's schooling—he's successfully completed public high school and two years at Cornell—we have scratched our heads over B grades on short essays in which half a dozen words were misspelled and syntax massacred. We mentioned this bewilderment a time or two to his instructors, but we've always agreed that we have to leave the technical side of teaching to teachers. We have had to content ourselves with a gratitude that he can "express himself" even if he can't spell it. I wish we could have taught him to do both, but maybe he'll have a secretary.

Meantime, teachers keep telling me that today's high-school graduate, I.Q. for I.Q., spells better than his parents did, and I am in no position to dispute this unless I succumb to the mortal sin of "generalizing on Johnny." My confusion is not helped when one college president swears that today's incoming freshmen can reason circles around his 1920 counterpart, while another finds the high school graduate sadly lacking in the "fundamentals."

After eating my remorseless way through acres of PTA cookies, I've decided it is futile to try swallowing the so-called "problem" of education in one bite. You have to slice it three ways: (1) administrative, which is the budget-harried domain of our chosen representatives, the school board; (2) technical, where competency properly reposes with professional educators; and (3) philosophical, which can be builded only from the heart and aims of the whole people.

Our dilemma as parents is this: Has our hands-off policy been carried so far that the professionals have, by default, been left the job of shaping the fundamental philosophy, too? In such abandonment lies self-destruction, for in a free society the individual has no greater responsibility than to help fashion the philosophy of education. By that I do not mean how much of this or that sprinkled through the curriculum, but rather what part of the total educational process is to be directed at developing the intellectual quality of the mature mind and what part devoted to its satisfactory employment. The hazard in an educational philosophy worked out by professional educators is to put the weight upon know-how rather than know-what—especially in "training" rather than "educating" teachers.

When I began lurking around the schools as a layman, my first mistake was to confuse the fundamentals of philosophy with fundamentals of skill. But I never did find any convincing evidence that these skills are being neglected by the teaching profession, even though today's approach may be different. Parents I run into at cocktail parties, for example, seldom seem to worry much about penmanship. Anybody who wasted the best years of his youth in grudging practice of A. N. Palmer's "push-pulls" will concede right off that penmanship is born and not made. We used to console ourselves that bright people thought altogether too fast to form their letters as perfectly as Mr. Palmer did. From recent visits to the fourth grade, I gather that a lot less time is spent today perfecting the crook of your elbow and rounding "big round O's." Youngsters find hand-printing an easier start than the cursive letters, and are now encouraged to copy their words the way they'll find them in the story books. The transition to handwriting is apparently effortless, teachers tell me. From the youthful manuscripts that come across my desk, I'll testify that penmanship does not seem to have suffered from all this new freedom, and a whale of a lot of time is salvaged for—one might hope—developing content and clarity in expression.

WHEN it comes to arithmetic, we parents seem to share a blind faith that even though the schools may have streamlined square-root right out of the curriculum, things will all come clean in the wash. The modern idea of emphasizing the *use* of numbers, rather than memorizing them, must work. Along about junior high, most fathers I know find they no longer can do their children's problems. Most mothers will secretly confess that they never could do arithmetic anyway, and the simplest solution is just to find an honest bank you can have faith in. In a world so complex that scientists have put together an electronic computing robot which takes a college education to operate, how much farther ahead are you if you *do* know *pi*? No doubt on this point all accountants will be in violent disagreement with me. This is the dilemma of the harassed superintendent of schools—whom to please? One man's fundamentals may be another's frills.

It is reading that gets all the nasty headlines. Parents who haven't cracked a book since "Gone With the Wind" are up in arms because Johnny is two grades behind in reading ability. However hypocritical it may be, this concern is real, for reading is at the heart of all learning. (I discovered this in a book about education and have not dared to question it. It is much less confusing if you just read *one* book about education and stick to that. Teachers disagree all over the lot, and have an obscure

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grabber who is head of the skool captane of everything and winer of the mrs joyful prize for rafia work. His pater is very rich and hav a super rolls enuff said. He is bigger than me so i must be careful.

—From "Down with Skool!" (Vanguard).

language all their own, which they "verbalize.")

If we can accept the reality, equally unpleasant to teacher and parent, that reading aptitude is always going to vary as widely as all other skills, maybe we can peek objectively at what the schools are up to these days. I'm just old enough to have been through "phonetics" myself, then "sight-reading" by our eldest, and now half-way back the wobbly road to "phonetics" again with our second boy. Personally, I'm delighted that educators have done a great deal of this sort of experimenting. Maybe they have been slow at times to recognize their experimental errors and too proud to admit them. (It took me quite a while to discover that teachers react to criticism the same way people do, though we always expect them to be a little more chaste about everything.) But we *have* made miraculous classroom progress in getting children to read at their own pace, and to comprehend meanings that would have been lost to you and me at their age.

This progress is probably held back more by the home environment of non-reading than by neglect or misguided experiments on the teacher's part. How can we expect children to love books, and to read like fury, when we build schools without libraries, skimp on new-book budgets, and put up our own bookless ranch-homes where we can painlessly atroTV their fertile minds? Sometimes I even wonder if the speedy and thorough teaching done with the magic of visual aids may not be compounding the human inertia which has driven reading underground. Whether it is a primer, a college textbook, or Faulkner's latest fable, fruitful reading is done by those who *want* to read. Sheer know-how is one thing, but the acid test is whether we parents and teachers, by example or design, have sufficiently encouraged children to turn to books for knowledge and entertainment and the accumulated wisdom of mankind. It is here we have failed. Teaching-methods may be convenient whipping boys, but they are not the real culprits. It is the philosophy that is lacking.

IF YOUR child does not read well the school can help, but it is *you* that has work ahead. Where to start? Well, not by poring over his report card. Whether it's the time-honored A, B, C kind, or the more advanced markings I've finally gotten used to, with a host of ratings like "Application of mechanics of written expression," the report card is a flimsy signpost at best. If you want to know how well your lad is doing in relation to his capacity, as well as in relation to the accomplishments of his classmates, the only sensible answer I've found is a conference with his teacher after school, and at least twice a year. It can be a most profitable half hour, and I've talked with teachers who, after the first shock of being face-to-face with a live parent, found the conference a big boost to their morale. I've gotten over being upset by the first feeling that my visit made the teacher uncomfortable. How often do you *welcome* a teacher into your home? After they've gotten acquainted, some teachers have even flattered us by sharing the results of the many keen tests by which most good schools today keep a running check on your child's potential and his achievement.

But such flattery is rare, and I do not blame teachers for getting discouraged when parents have to be shanghaied into taking a personal and active part in their own children's education. Any good teacher knows she is only doing a portion of building a boy or girl, and I wish more of them had the communication skill and the courage to tell parents so. Far too few teachers have the confidence in what they are doing that gives them the capacity to fight effectively for it, except through the anonymous safety of the salary and tenure-conscious teachers' associations. Many teachers seem afraid of the children, afraid of the parents, the principal, the school board, the town council, and now Senator McCarthy. If I were running a teachers' college, I'd put in a required course on "How to Talk with Other Taxpayers." This course would work to wipe out the timidity of teachers that huddles them together in a chatty little knot at the back of PTA meetings. The school is their home-base, and they should strive to break down the barrier—because we parents are afraid, too. We don't want to show how much our three R's have slipped. (On second thought, maybe it would be even better to merge all the teachers' colleges into our liberal arts college system, as a frontal attack upon inbred professionalism in the schools.)

Instead of blaming each other for the shortcomings of our "progressively" pampered teen-agers, maybe if we teachers and parents did more thinking together about the philosophy of education, we could come closer to finding out just what kind of preparation we want to provide today's children for their big tomorrow. Maybe we parents could discover that the three R's *are* getting across, even though some of the when-I-went-to-school methods have been discarded. Maybe we'd come to agree that grades and grade levels are not so important, and that it *is* a sensible thing to move children along "socially" with their age group or maybe we'd decide that makes them soft. I'm sure we'd agree that preparing for useful modern living calls for all manner of fundamental skills beyond the traditional horse and buggy concept of the three R's. I would include: an appreciative understanding of the arts and sciences; a perspective from the past; a facility with languages; an ability in oral expression, a knack of keeping healthy; an awareness of group action; a

(*Continued on page* 63)

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Color Lines in the Schools

"The Negro and the Schools," by Harry S. Ashmore *(University of North Carolina Press. 228 pp. $2.75), presents the findings of forty-five scholars, most of them Southerners, who inquired into segregation practices in schools and colleges on both sides of the Mason-Dixon line. Here the study is discussed by Terry Ferrer, education editor of* Newsweek.

By Terry Ferrer

EASILY the most important volume recently published in the field of education is Harry S. Ashmore's "The Negro and the Schools." It is also eminently readable. Especially timely in view of the United States Supreme Court decision of last May 17, which outlawed segregation in the nation's public schools, it is a historical record of more than one hundred years of dual education which has drained the strength of the South's educational system. Many non-Southerners may also read with surprise of the prevalence of school duality outside the South—in practice if not in theory.

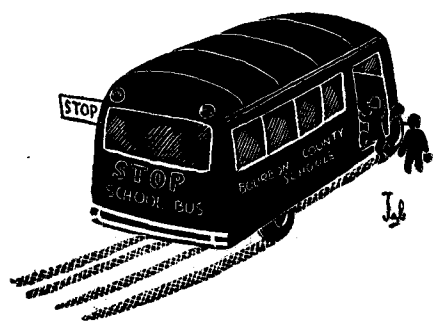
Forty-five scholars, most of them Southerners, worked under a grant of the Fund for the Advancement of Education of the Ford Foundation to amass this material. And Mr. Ashmore, executive editor of the *Arkansas Gazette*, has done an excellent job of coordinating their findings. His narrative is highlighted (but not interrupted) by clear charts and tables.

The first clash involving equal rights to education did not occur, surprisingly, in one of the seventeen states (and the District of Columbia) which require segregation. Roberts *vs.* City of Boston (1849) predated the Fourteenth Amendment by nineteen years, but the issue was the same century-old contention that white and Negro schools were not equal. The brilliant Yankee lawyer Charles Sumner, defending a Negro girl, lost the decision. So did every other plaintiff until 1935, when a Negro named Donald Murray was admitted to the law school of the University of Maryland. This was the first wedge in splitting the "separate but equal" doctrine which had been laid down through a side remark of the Supreme Court in the Plessy *vs.* Ferguson train-segregation case.

Various Southern graduate schools subsequently admitted—by court decision—Lloyd Gaines, Ada Lois Sipuel, G. W. McLaurin (who won his appeal from being forced to sit behind a screen at University of Oklahoma classes), and Herman Sweatt. By 1953 only five state universities—Mississippi, Alabama, Georgia, Florida, and South Carolina—did not have any Negroes in their graduate schools. Negro undergraduates were comparatively few on the campuses of non-Negro colleges, and grade schools were entirely separate until this year's decision.

Mr. Ashmore points out that the South has always set itself an impossible goal. In 1953 it was "trying to educate one-third of the nation's children in a dual school system supported by only one-sixth of the nation's school revenue." To eliminate sub-standard white and Negro schools in the area today would cost $1.7 billion in capital outlay—clearly an impossible sum in any one year. And yet the segregated states have made tremendous efforts to raise educational standards. Mississippi and Arkansas, for example, with the lowest per capita incomes in 1950 spent a larger portion of their incomes on public schools than rich Delaware and New York.

Closing the gaps between white and Negro education has varied widely in the different states. In three—North Carolina, Oklahoma, and Tennessee—Negro classroom teachers are paid more on the average than white, yet in Mississippi they receive almost one thousand dollars less. This is particularly unfortunate in a period when more Negroes are moving to Southern urban centers than ever before and settling densely in older sections of cities. This creates the doubly crippling financial situation of keeping open separate Negro rural schools with a falling enrolment, and trying to shore up ancient and worn-out Negro city schools which are bursting at the beams. The situation remains monetarily impossible of immediate solution despite the fact that the South is now "whiter" than it has ever been. "More than one million Negroes left the South between 1940 and 1950," says Ashmore. In the same period, the region's gain in Negro population was less than 150,000 as contrasted with a gain of two million in the rest of the country.



ALTHOUGH the data for this book were gathered before the school anti-segregation decision of this year, one of the chapters now most valuable to educators deals with integration of non-Southern school systems. "The matter of integrating faculties is generally regarded as more of a problem than mixing classes," Ashmore points out. "In community after community school authorities who had experienced no serious difficulty in admitting Negroes to formerly all-white schools expressed the fear that white patrons would not tolerate Negroes teaching their children." But "many administrators report a remarkable change of heart on the part of those who initially objected to faculty integration after they had had personal experience with it."

In New Jersey, for example, public-school segregation was outlawed, but as late as 1948 there were forty-three school districts with deliberately planned all-Negro schools and faculties. The year before, a Division Against Discrimination had been set up by law within the State Department of Education. The division had the power to withhold state funds and even bring misdemeanor charges against officials who practised discrimination; instead it chose to work constructively in communities with a well-trained staff. By 1954, only three New Jersey districts had segregated schools (where progress had been made), and the division had never invoked its punitive powers.

The answer to de-segregation and integration, Ashmore believes, lies in the heart of each community, and there is where the real problems must be worked out. Yet Ashmore has hope: "My experience as a journalist in a company of scholars has strengthened my conviction that no problems are beyond resolution by reasonable men—not even the thorny ones that lie in the uncertain area between the polar attitudes of the American white, who does not yet accept the Negro as his equal, and the American Negro, who is no longer satisfied with anything else."

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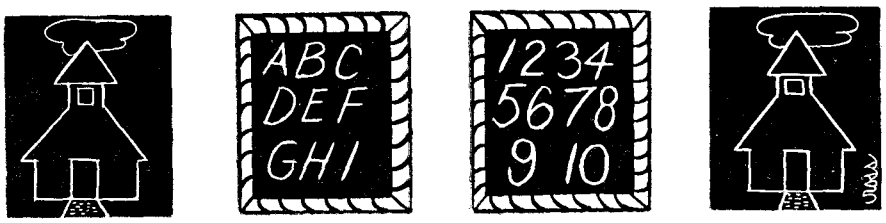

Mrs. Grundy vs. Teacher

Three recently published books offer information for the guidance of parents and others bewildered by the current discussion about "what's wrong with the schools": ***"Public Education Under Criticism," edited by C. Winfield Scott and Clyde M. Hill*** *(Prentice-Hall. 414 pp. $6.35),* ***"Public Education and Its Critics," by V. T. Thayer*** *(Macmillan. 170 pp. $2.50), and* ***"How to Judge a School," by William F. Russell*** *(Harper. 143 pp. $2). Here they are discussed by Benjamin Fine, education editor of* The New York Times.

By Benjamin Fine

WHEN Horace Mann, more than a century ago, went up and down his state of Massachusetts, arguing for free public schools, he ran into trouble. Many of his critics, sound, respectable citizens, as well as those who had an ulterior motive, could not understand why all this fuss. It was up to the parent to educate his child. And if he couldn't afford it . . . well, not every family could afford an elegant carriage, either.

On the Fourth of July 1842, the father of the nation's free public schools, pleaded: "Remember the child. Pour out light and truth as God pours sunshine and rain. No longer seek knowledge as the luxury of a few, but dispense it amongst all as the bread of life."

Many of us have believed, as a matter of fact, that the public schools are necessary adjuncts to our democratic society. It is difficult to visualize the United States without the common meeting ground of free schools. Yet, like the fight for liberty, the fight for the continued support of the public-school system must be renewed every generation. The passionate campaign waged by Horace Mann to give all children an opportunity to go to school cannot be relaxed.

In recent months there has grown an ever-increasing chorus of voices, showing, in direct or sometimes indirect ways, bitter opposition to the nation's school program. I am not referring to the opposition of some Southern states to the Supreme Court's ruling on segregation. That is another story, and I would be inclined to discount those threats as half-political, half-bravado.

The more immediate threats to our public schools cannot be tossed aside smugly. We see in "Public Education Under Criticism," edited by two Yale professors, C. Winfield Scott and Cylde M. Hill, the wide variety and huge scope of the criticisms confronting public education. It is doubtful whether so many attacks have been made at any time in recent years—perhaps since the early days of Horace Mann upon our school system. A veritable hornet-swarm of attacks and counterattacks is buzzing wildly about us. Some of the criticisms, this anthology shows, are valid; others are way off the beam. The editors do an excellent job in putting both sides on the table.

You have heard the charges, repeated over and over again: American schools are doing a poor job. They are godless and irreligious. They are atheistic, ignoring moral and spiritual values. They reek with Communist or subversive teachers. They use un-American textbooks. They do not teach the fundamentals. The Three R's are neglected. The taxpayer's money is wasted. Too many fads and frills have destroyed the schools.

The vigor of the attacks, and the even greater passion with which the critics are answered, is in the best democratic tradition. It is an indication that the schools are a vital part of the nation's heritage. But a substantial number of the attacks, the anthology shows, are dishonest. For whatever the reason, we now have critics who would see the school system weakened, if not destroyed.

I came across the dishonest type of criticism this summer in upstate New York. In one case, opposition was voiced to the music program of the school system. The argument ran: Of course, it would be nice to give every child music instruction in the classroom. It would also be nice to give every family a Packard car. Let the parents do what they can for their children; it is no concern of the community. By abolishing the "fads and frills," these critics would decrease the tax rate. But that was never brought out openly.

Perhaps the advocates of this view should have been reminded of the time that one of his secretaries was making out Justice Oliver Wendell Holmes's tax returns. "Mr. Holmes, don't you hate to pay these taxes?" he was asked. To which the genial jurist replied: "No, my boy. I love to pay my taxes. That is my way of buying civilization."

CIVILIZATION is necessary today as never before. The public schools must be supported financially and in every other way, if we are to maintain world leadership, our hold on the free peoples of the earth. And we *can* support our public schools, because we know, basically, that these charges are false. We have enough evidence, subjective as well as objective, to convince even the most passionate critic that the public schools today are doing a good job. Through the National Education Association, through the studies made by the U.S. Office of Education, and elsewhere, we know that the basic skills—reading, writing and arithmetic—are taught by modern methods that are both sound and successful.

"Public Education and Its Critics," written by V. T. Thayer, also interprets the nature of the current wave of school criticism. Dr. Thayer does not mince words; he suggests that too often those who hurl labels are not really honest. For reasons of their own, they want to mislead. John Dewey, taken out of context, becomes the unhappy whipping boy of those who scold the present-day school program.

President William F. Russell of Teachers College, Columbia University, has been in the thick of the fight for better educational programs for the last quarter of a century. His institution is frequently a scapegoat. The college has been termed "radical," "subversive," and worse. It has been called the fountainhead of that "dangerous" educational philosophy, progressive education.

Ignoring the pinpricks, Dr. Russell has prepared a sound guide for the average citizen who wants to understand what the public school in his community is doing. In his easy-to-read handbook he suggests that the main reason for dissatisfaction lies in

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the fact that the parent or critic simply is ignorant of what the modern teacher is trying to do and how he is trying to do it. Of course, teaching methods have changed. We know more about child psychology today than we did fifty years ago. We also know more about automobile motors, and the splitting of atoms. No one gets excited about the advances made in medicine—indeed, we insist that our doctor use the latest antibiotics when our child comes down with a 105 degree fever. We refuse to buy a 1953 car—it must be 1954, and by the middle of summer we wait for the 1955 model.

But when changes are made in teaching methods, when improvements take place in educational practices, we become alarmed. Is this "progressive education"? the critics ask, with scorn and derision. Dr. Russell seeks to resolve parents' doubts about their schools by suggesting the criteria that should be used to evaluate the school. How to differentiate between the sound and the unsound? In one European country a "good" school is one that is based on conformity and authority. But in a democratic land, we do not want the Prussian type of education. For the democratic goals are worth defending.

FRASER YOUNG'S
LITERARY CRYPT NO. 586

A cryptogram is writing in cipher. Every letter is part of a code that remains constant throughout the puzzle. Answer No. 586 will be found in the next issue.

F BFL HSGML'V JGQKL

VS FVVF'KL NKMHSB

TLVKY ZG CGISQLKOGM

VZFV ZG KM LS YSLQGC

KLHKMXGLMFJYG.

—CKIZFCH JECH.

Answer to No. 585

For the most part we do not first see, and then define, we define first and then see.—Walter Lippmann.

School Meets the Child

"The Fives and Sixes Go to School," by Emma D. Sheehy *(Henry Holt. 372 pp. $5), offers advice to teachers of the primary grades about how to adapt materials and methods in teaching through experience. Here it is reviewed by Claudia Lewis of the Bank School College of Education, New York City.*

By Claudia Lewis

EMMA D. SHEEHY'S book, "The Fives and Sixes Go to School" does not approach head-on the current controversial questions relative to curriculum in education, nor does it discuss its premises theoretically, in terms of basic philosophy of education.

However, implicit in its approach seems to be the conviction that the most solid cornerstone for growth and learning is a school equipped with good materials—"bait," Mrs. Sheehy calls them—and a teacher who knows how to make the most of what equipment she has. All of the first part of the book is devoted to descriptions of schoolrooms, materials, schedules, and buildings.

Also important to the concept of education presented here is the conviction that experiences are necessary for children to learn, and that their interest should lie at the basis of the curriculum. Part II describes fully and concretely a number of actual school situations, centering around children's use of blocks, dramatic play, science and art materials, and the Three R's.

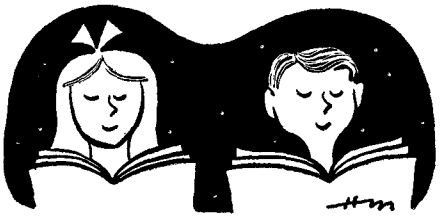
The reader, however, is generally left to wonder if and why circuses, zoo books, cat plays, paper dolls, and Superman games constitute in the author's mind interests as valid for development in school as the reservoir and coal mine projects that are also described. Likewise he waits expectantly for amplifications of such statements as, "Children need to have many experiences so they have something to talk and think and paint about." Is the use of materials, *per se*, the goal of education? he asks. Only occasionally does he find explicit clues such as this to the author's criteria for curriculum building: "In any type of group interest the quality of social relationships determines the value of the activity to those concerned."

Many young teachers today are wrestling with this problem of criteria for curriculum building, asking themselves if there may be some justice in the critics' accusations that programs such as theirs offer the children mainly "social relationships" and not enough intellectual meat. Likewise of the utmost urgency to teachers today are the questions of finding ways of satisfying girls' interests as well as boys' interests; of establishing a balance between the therapist role and the teacher role in the classroom; and of weighing the values of group activity *vs.* separate, individual activity.

THOUGH Mrs. Sheehy's book touches only lightly upon these concerns, still its value as a practical guide should not be underestimated. It is rare to find within the covers of one book so much careful attention to the concrete detail of planning equipment and carrying out a program. The reader can learn exactly how one teacher found excellent substitutes for blocks; how an ingenious group of children in an old and crowded school building invented games of skinning the cat on the chalk tray; how the teacher can go about developing plays with children; how to equip a room for painting activities and woodworking.

None of this material, moreover, is presented in an over-simplified, "how-to" fashion. There is always encouragement offered to the teacher to proceed in her own way, using the resources that are available to her. And in all Mrs. Sheehy's illustrative examples, there is the consistent attempt to consider why the particular teacher concerned did what she did in her specific situation.

A discussion of parent-teacher relations, in Part III, and attractive photographs from numerous schools and localities add to the usefulness of the book.



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College or Craft?

"The Double-Purpose High School," by Franklin J. Keller *(Harper. 207 pp. $3), is a first report on a relatively new development in American secondary education—the high school that prepares students simultaneously for a vocation and for admission to college. Alfred Kahler, who reviews it here, is a member of the Graduate Faculty of Political and Social Science, New School for Social Research, and co-author of "Education for an Industrial Age."*

By Alfred Kahler

IN THE United States secondary education has undergone an unparalleled development. While Europe was satisfied to provide only elementary education for the large majority and secondary education for less than 10 per cent, the United States opened the doors of the high school to all its youth. The importance of this great educational milestone can hardly be overemphasized; it gave to the nation a labor force which believed in inquiry and progress, and to democracy it added deeper meaning by increasing the equality of opportunity and diminishing economic and cultural class divisions.

High-school education for all, however, required sweeping changes in the content of secondary education itself. The traditional classicism of the *gymnasium* alone could not answer the vital needs of the national youth, who must be steeped in the ideologies and the economic and political realities of the rapidly unfolding American scene. Social studies, mathematics and the natural sciences, health education, and occupational, or "vocational," subjects gradually became an essential part of the curriculum.

With the introduction of vocational training the high schools were confronted with a new problem, for such courses were not accepted as credit toward college entrance. A vocational diploma, as distinct from an academic diploma, came into being and did not entitle its holder to commence higher education. The problem became even more acute with the absorption into the secondary curriculum of manual trades, and with the establishment of special vocational high schools under the Smith-Hughes Act of 1917. The Federal aid provided in this bill is dependent upon a curriculum which was not held compatible with college preparation, and as long as the vocational high schools were engaged mainly in occupational training this limitation had to be accepted. A sad dilemma existed for the student who wanted to learn a trade and thought he might also want a higher education.

Through the years, however, many and probably most of these vocational schools have developed into first-rate educational institutions. But is the present-day vocational high school equipped to prepare a youngster for a trade and at the same time for college?

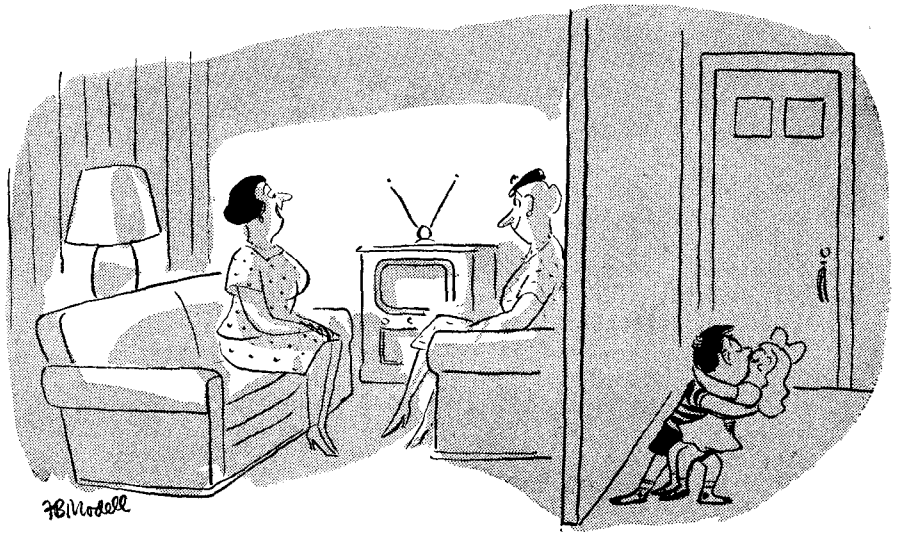
This is the specific question with which Franklin J. Keller deals in "The Double-Purpose High School." He restates his educational philosophy as set forth in his "Principles of Vocational Education," published in 1948. Learning by doing, the need for know-how as well as for know-why, the unity of work and culture and of special and general education—all find their proper emphasis. Mr. Keller also reiterates his feeling that educational content and method should be tailored to the needs, abilities, and interests of the individual student. Some students lean to the scholarly and learn best from books; others profit by doing and from practical experience; and there remain about 10 per cent who wish to learn a trade and prepare for college simultaneously.

Many vocational high schools today do offer curricula combining trade and academic education. Keller analyzes twelve such "double-purpose" institutions which "graduate boys and girls into skilled occupations or into a liberal or technical arts college." Moreover, he adds of this development that "there has been practically nothing in print to show that it has been happening."

HOW can the double-purpose high schools accomplish this two-sided education? About fifteen hours per week of class time is devoted to shop work. Vocational high schools, however, provide 20 per cent more instruction time than academic high schools and do not allow for free- or study-periods. It is this economy of time, together with a careful development of the curriculum, which permits of a combined practical and academic education.

This broadening of the vocational education program might still have fallen short of meeting the college entrance requirements had not these requirements themselves undergone considerable liberalization. Today some colleges give credit for vocational courses, and others have special agreements with vocational schools to accept graduates on the basis of quality of achievement rather than on area of study.

Mr. Keller includes in his book reports from graduates of double-purpose high schools which indicate that while the road from vocational high school to college may still be relatively difficult, this type of preparation is not only a possibility but a living reality. The isolation of the vocational high schools has been broken, and the threat of a permanent division between these and the college preparatory schools has been averted. Parents and students, educators and legislators, may well want to inform themselves of these developments in our high school system.



"It's wonderful the way children pick up everything they see on television."

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—*Illustrations from "Education and Art."*

"Zebras," by Gabriello Furnò, twelve, of Mazzon School, Milan, Italy.

Training the Visual Sense

"Education and Art," edited by Edwin Ziegfeld *(Columbia University Press. 129 pp. 211 pp. of illus. $5.50), is a collection of statements on methods and purposes of art teaching prepared for a symposium held under the auspices of UNESCO. Ralph L. Wickiser, who reviews it below, is professor of fine arts at Louisiana State University.*

By Ralph L. Wickiser

THE ADVENT of art as a major educative experience is a rather recent phenomenon in educational circles, creating considerable bewilderment among disciplinarians who have long considered everything worth learning to be found in books. Traditionally education has been conceived as composed of logical disciplines dealing with verbal knowledge best suited to train the intellect. This concept, which excluded the art experience, failed to consider other important traits of man, whose actions are guided by emotion, intuition, and feeling as well as intellect. Modern pedagogy, with its emphasis on education as total personal and social development, discovered in art a means of coordinating man's impulses with his intellect, intuition, and feeling. Through psychology the art impulse has been oriented to the basic needs it serves: ego gratification, social acceptance, creative imagining, spontaneous action, perceptual awareness, and esthetic sensitivity. Art disciplines feeling and emotion, reconciles intellect and intuition.

Recognizing the possibilities of these art functions as educative forces for common understanding on a national and international scale, UNESCO sponsored a seminar on the teaching of visual arts in general education at Bristol, England, during the summer of 1951. Its purpose was to consider how teaching and appreciation of visual arts could enrich national cultural life, contribute to international understanding, and provide a basis for stimulating art education among member states. "Education and Art" is a symposium edited by Edwin Ziegfeld based largely on the provocative deliberations held at Bristol. It represents another effort by UNESCO to further international good will and understanding through established cultural channels. Thus by assembling opinions and experiences by experts from many countries in the field of art education, ideas could be presented which give a partial picture of the status of this field.

Each contributor was told in a general way what his article was to cover and given an outline scheme of the book, which covered eight topics including the nature of creative activity, teaching art to children and adolescents, teaching in relation to methods and materials, problems of administration, training art teachers, art in the community, art and indigenous culture, and art from an international point of view. The forty-three articles, representing several countries, range over these topics with generalized observations, specific instances of local practices, characteristic problems and how they were solved.

M. Sayed El-Gharabli of Egypt points out that besides being an artist an art teacher needs to have a general knowledge of culture and an understanding of pedagogical principles and child psychology. Obviously this calls for exceptional individuals. From the biographies at the end of the book one might conclude that many European art educators through recognition qualify as artists, while the United States representatives are primarily educators. It is also interesting to note that in America there is a tendency to psychologize the art experience in education, while the French and Italian tend to poeticize it.

A book of this nature can only be preliminary, focusing on common agreement resulting from migratory beliefs, exploring common and uncommon opinions, trends, and practices. This it does well. In its main purpose, to bring information about art education into international focus, it succeeds admirably. Although at times one feels the writers are cramped by space limitations, some statements are excellent in their brevity. The one by Matisse is sensitive and makes the reader feel the importance of an artist's personal experience. Jean Piaget of France writes lucidly about the two psychological problems raised by art education: understanding the fundamental needs to which children's art expression corresponds and discovering obstacles arising in the course of their subsequent development. Herbert Read, the English dean of art educators, as a good taskmaster carefully goes over his thesis of "education by means of art," which he perhaps privately feels the student should have learned long ago. A charming statement by Amelie Hamaide of France, titled "First Fine Rapture," makes us painfully aware of the ease and deliberative manner in which the French accept art as a necessary metaphorical activity. By comparison, some English and American statements seem pedantic because educators are often too afraid of losing their identity to become poetic.

A VARIETY of conflicting opinions about the purposes of art in education is lacking. Writers from India, Canada, New Zealand, United Kingdom, South Africa, and the United

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States are dominantly influenced in their thinking by John Dewey and Herbert Read. But perhaps international disagreement is limited to the arena of politics.

Other outstanding statements are "Methods for Art Teaching," by Dan Hoffner of Israel, and "Visual Aids in the Classroom," by C. D. Gaitskell of Canada, a succinct analysis of art education films and their possibilities for promoting international understanding. Mary Adeline McKibben of Pittsburgh writes of creative opportunities in "The Role of the Administrator." K. G. Saiyidain of India in "Changing Patterns of Culture" wisely points out there is so much intercourse of thought, persons and techniques between East and West that little difference exists in approaches to art education. Perhaps the "twain" has met and we do not fully realize it.

The book is illustrated with fifty-eight plates, twenty-three in color, which show young people of various countries doing art work, some under the direction of the contributors. This juxtaposition of young people of various nationalities engaged in art activities emphasizes their kindred art impulses. Art capitalizes on local characteristics, color, and way of life, which give impetus to art expression. Art education can do no less. By maintaining one's purpose in art, while seeking objectivity beyond one's self, we are able to enter the artistic community which knows no barriers.

"The Wedding," by Jacky Duquet, nine, of Creuse Primary School, Somme, France.

A Faith for Academe

"Higher Education and the Human Spirit," by Bernard E. Meland *(University of Chicago Press. 183 pp. $4), is a theologian's effort to find a philosophy of higher education based on first principles and the nature of man. Brand Blanshard, who reviews it here, is professor of philosophy at Yale University.*

By Brand Blanshard

BERNARD MELAND, professor of theology at the University of Chicago, offers in "Higher Education and the Human Spirit" a philosophy of higher education which seeks to go back to first principles and found itself upon the nature of man. The essential fact about man is that he is an evolving being and that any stage at which he may find himself is therefore one of transition to another. He lives at present in "the human dimension," which means for example that, unlike the animal, he can range in thought forward or backward, can order his life deliberately with regard to ends, and can perceive all manner of meanings and relations invisible to the animal eye.

But this level is, after all, only a plateau in an advance that ought to go on; and there is great danger, Mr. Meland thinks, that the advance should be halted or diverted by false theories about it. One such false theory, inherited from the Greeks, is that the advance will be secured by refining and sharpening the intellect: there is far more to the human spirit than the intellect, and it can no more live on a diet of abstraction than the body can subsist on cactus. Another misguided theory is Dewey's instrumentalism, which would warp the spirit in a different way, by limiting its interest to what makes a difference in practice. Education must place its emphasis on the sort of process that will produce neither lop-sided technicians nor myopic theorists, but will accelerate our total growth. Where, then, is the stress to be placed?

Mr. Meland's answer is that it should be placed on "appreciative consciousness." This is the key to his theory. It means the response, not of any one side of the mind, but of the mind as a whole. In looking at a work of art, for example, we may analyze it, or exclaim "I like it," or dismiss it as immoral, or look for a lesson in it. None of these attitudes is "appreciative"; each is imposing on the object its own little interests or expectations. In "appreciative awareness" the mind opens itself as a whole to what is before it, grasping what the analyst sees, to be sure, but also feeling its way by sympathy into the artist's purpose, catching the moral bearings of his work, and perceiving, perhaps half-consciously, its meaning for a dozen other interests. If we are to know it as it is, we must not try to force it into ready-made pigeon-holes, but must sit down before it with something of a child's open-mindedness and allow it to reveal itself in all its dimensions. Humility before the object is the secret of mastering it. It is the secret too of the balanced growth of the human spirit.

THE tendency is notorious to look at education through one's own professional glasses. Mr. Meland is a theologian, and though he has tried to follow his own advice and not prejudge the nature of education, his theory does turn out to be religious theory. The "appreciative conscious-

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ness" which he describes at the beginning of his book is all but identical with the "faith" he describes at the end. Faith is the sense of our own limits in an infinite world, an opening of the spirit to the realm of values as well as that of facts; it is the growing point of the mind. Between the lines one reads the concern of a religious man about the drift of American education, a drift toward scientific precision and technical skill at the expense of any regimen of the spirit which would make faith in this sense possible. Faith is not for Mr. Meland the sheer inexplicable descent of grace that it is for neo-orthodox theologians; it is something achieved by the natural mind. A fuller faith is the aim of education.

Whether one accepts this view or not, one must agree that it is strikingly original. Indeed it is worth a better presentation than it gets here. Mr. Meland's way of putting things will discourage any but a stout-hearted reader. It runs to polysyllabic nouns; it is full of such phrases as "the communication of meanings at the level of psychical orientation" and "the meaning of man and the meaningfulness of man's existence," whose meaning is in fact so vague as to be near the vanishing point. The apparatus of jargon and cliché that disfigures so much American writing on education is wheeled remorselessly out again and even embellished with unlovely additions like "creatural sensibilities," "potential capacities," and "aspirational outreaches." Why do able and educated men hobble themselves in this needless fashion? Sometimes, of course, because they have nothing to say. What makes the self-hobbling sad in this case is that Mr. Meland has something to say.

Harold J. Taylor—"through reform."

Stimulus from Sarah Lawrence

"On Education and Freedom," by Harold J. Taylor *(Abelard-Schuman, 320 pp. $3.50), is a collection of seven essays on college administration, politics, moral leadership, women's education, and the liberal arts by the president of Sarah Lawrence College. Robert Ulich, Conant professor of education at Harvard, who reviews it here, is the author of "Crisis and Hope in American Education."*

By Robert Ulich

SO MANY treatises have been written on the American college and the problems of liberal education that I felt reluctant to read "On Education and Freedom," by Harold Taylor, president of Sarah Lawrence College. But I am glad that I did. There lives in this book a high spirit of practical idealism and of courageous criticism tempered by profound confidence in the qualities of our youth.

Of the seven essays on college administration, politics, moral leadership, women's education, and the liberal arts which the book contains, each one should be read. The reading will be instructive and, in addition, an intellectual delight.

Harold Taylor reveals himself as an adherent of James and Dewey, but without the famulus-like sort of followership which we find among so many of their disciples. Taylor's predilection shows in his sweeping evaluation of the different camps of philosophy. There he criticizes rather categorically several schools of thought, but indicates that he believes recent critics have done injustice to the pragmatic position. But these critics, so I believe, have not been more one-sided than Taylor is in his recognition of the defects of, say, the teaching of existentialism.

Yet, I would strongly recommend to any teacher of philosophical topics, and to any college president as well, to read Taylor's essay on "Philosophy and the Teacher." It is the most cogent description of the procedure by which so many philosophy departments maneuver themselves toward the outskirts of their academic community.

Harold Taylor is a "progressive" in higher education. I even wish he had progressed still farther. For when speaking about teaching and the curriculum, he has—so I hope—not yet said his last word on this topic. He says: "As for the curriculum, we do not know what subjects to teach, how to teach them, or how to organize the college until we know something about the individuals we are called upon to teach." Certainly a good curriculum has always been geared to the learner (there is nothing so strikingly new about "student-centered" schooling). But good teachers have also felt responsible to the trans-individual, or objective, requirements that are inherent in every sound culture. These requirements the individual student cannot arbitrarily accept or reject, lest he might have an education that Mr. Taylor himself expressly condemns, namely one that fails to relate the learner to the cultural heritage and to the future of the society in which he has to live and to serve. The author should have brought out this point more clearly.

HOWEVER, I feel with Mr. Taylor when he says that our whole college education needs a thorough reform. And though myself one of the members of the committee that proposed the "Harvard Report on General Education," I agree with the criticisms that the author extends to it. Yet, I would welcome constructive proposals in relation to large colleges, which just cannot work with small classes as in Sarah Lawrence, unless the costs for every student would rise to unscalable heights. Does the student really always feel so "neglected"? Is he not an adult who, to a degree, might help himself? Are large classes really so murderous? Why do students flock to the crowded halls of some fine scholars, of whom, after all, there are not so many? Perhaps the student's individuality profits from these lectures even if he cannot always engage in a lengthy conversation with his teacher.

Again I fully agree with Mr. Taylor's condemnation of the still customary reading assignments and examinations. Instead of encouraging, they often imperil a student's intellectual initiative and may even destroy fine qualities in some of our most precious youth. The frightening number of suicides and mental breakdowns should give us something to think about.

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Revolution and the Intellectuals

"Communism in Education in Asia, Africa, and the Far East," by Walter Crosby Eells *(American Council on Education. 246 pp. $3), is the report on an American educator's quest for Communist influences and activities in thirty-nine countries. I. L. Kandel, who reviews it below, is professor emeritus of education at Teachers College, Columbia University, author of "Activities in International Cultural Relations," and other works.*

By I. L. Kandel

WALTER CROSBY EELLS was for seven years executive secretary of the American Association of Junior Colleges and for four years Advisor on Higher Education with SCAP in Japan. His efforts to preach the gospel of the American way of life to students in the Japanese universities led him to the conclusion that Communist agitators and Communist students were responsible for the lack of appreciation accorded him. This experience, no doubt, stimulated him to search out Communist manipulation of students and professors in other countries. After his service in Japan in 1951 he embarked on a 90,000-mile tour which took him to sixty-three countries, colonies, and other political divisions in the South Pacific, Asia, Africa, and Europe. In thirty-nine of these countries he was on the quest of Communist influences on education. His book, "Communism in Education in Asia, Africa, and the Far East" is a report on that search.

Dr. Eells confined himself to Communism amongst students and educators. Except for a detailed report on education in China since the recent revolution, based on accounts of and interviews with refugee educators in Hong Kong, the reader will find nothing on Communism in education, *per se,* that is, the methods and content for indoctrinating pupils and students in Communist ideology. Here and there Dr. Eells heard of private Communist schools, but he does not cite a single example of Communist teaching in the classrooms of the publicly supported or inspected schools. What he found was "troubled waters in which the Communists have not been slow to cast their piscatorial nets."

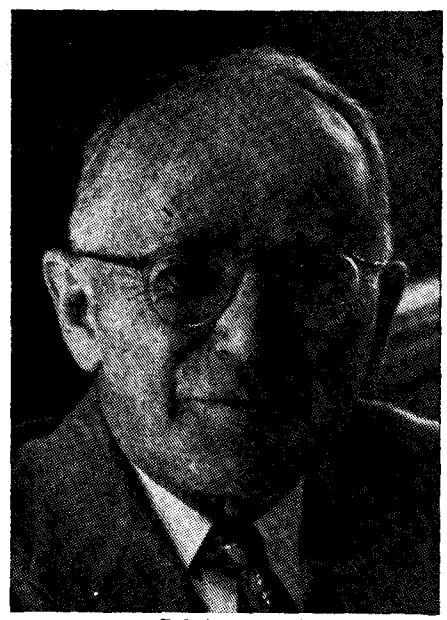
Dr. Eells found "troubled waters" everywhere he went, no matter what the length of his visit was—two days or four months. His longest stay was in India. What he writes with reference to his tour of Africa would, I think, apply to the rest of his tour: "We cherish no illusions that in such a comparatively brief visit we could understand completely the intricate background and complex problems of so many and such different countries and cultures. We concentrated on the question of the influence, direct and indirect, of Communist theory and practice in the educational systems of the countries visited."

Dr. Eells has not succeeded in furnishing information on Communist influence on education, but what he has to say about Communist activities amongst students and professors he could say about Communism among other groups to which he does not refer. Everywhere he learned that Communist literature and information were plentifully supplied from abroad to the intellectuals. Had Dr. Eells gone to some countries nearer to the United States, he would have found the same evidence of the existence of Communist cells and of Communist literature openly displayed in the main halls of universities.

WHAT renders the situation serious in most of the countries visited by Dr. Eells are the factors that cause successful agitation. These are dealt with briefly in an introductory chapter, but they are hardly referred to in subsequent chapters. The fact is that unrest in these countries is not Communist-made. It existed long before Communism came into the picture and students have always been the spearhead of agitation. They were anti-colonial, anti-imperial, and anti-American before. But more important is the fact that as soon as the students got jobs, they seemed to lose their enthusiasm for causes, which is more deplorable than their agitation. Dr. Eells might have profited by the statements that he heard in Ceylon, where the professor of education described the students under Communist influences as "vociferous but ineffective."

The students, not only in the countries on which Dr. Eells reports, but in many others, are not swayed by enthusiasm for Communist doctrine as much as by concern about their own future. Rooted in nineteenth-century concepts of higher education, the universities have not broadened the scope of their offerings to prepare graduates for other than the few academic or government jobs available. A knowledge of similar agitations by students from the days when Bismarck deplored the existence of *hungerkandidaten* to the account in Kotschnig's "Unemployment Among Intellectuals" might have given Dr. Eells a better perspective on the situation.

Many other factors have contributed to the unrest since the end of World War II and among them is a wave of nationalism and anti-Americanism. Dr. Eells has a number of well-meaning suggestions to offer "as to what we Americans can do in the crucial battle for the minds of a third of mankind." But the basic problem from Japan to Kenya, as he recognizes, is "too many people on too little productive land." For solution Dr. Eells has nothing to offer in his last chapter, "What can the United States do to combat Communist influence abroad?" It is not the minds but the stomachs that have to be filled; *primum vivere, deinde philosophari.*



—*Bob Lackenbach* (Time *photo*).

W. C. Eells—"serious, successful agitation."

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Prophet of the Far West

"Beyond the Hundredth Meridian," by Wallace Stegner *(Houghton Mifflin. 438 pp. $6), is the story of John Wesley Powell, who adventurously conquered the waters of the Grand Canyon and then scientifically studied and directed the development of the American West. Mari Sandoz, our reviewer, is the author of "The Buffalo Hunters" and other books about the West.*

By Mari Sandoz

ONE of our magnificent, and neglected, American stories is that of John Wesley Powell, who risked his life and those of nine others to conquer the roaring waters of Grand Canyon, and then spent much of the next twenty-five years trying to trap the lesser waters of the West and tame them to the parched earth. It is a complex story, but no man is better fitted by understanding and artistry to tell it than Wallace Stegner, which he does in "Beyond the Hundredth Meridian."

The son of a peripatetic Wesleyan preacher, Powell was stoned as an abolitionist for his father's sake—good preparation for some later stoning he would need to fend off. As a boy he had met a farmer who worked in the Underground Railway, a self-taught man who owned a museum and a library of scientific works. He instructed any youth who would come to him, and through him Powell's thought found its direction. By the end of the Civil War, Powell was a major with a missing right arm, a homemade education, and an urge toward natural history and the West.

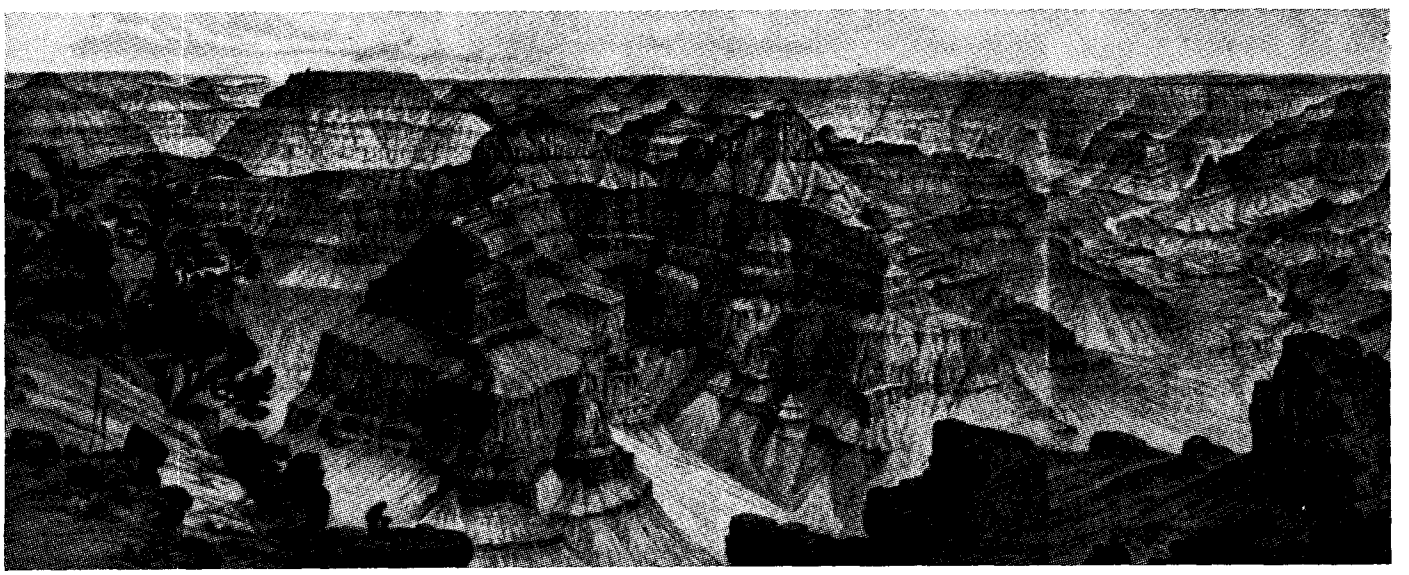
From the start Powell's expeditions were undertrained and underfinanced, yet he inspired confidence in Western pioneers like William N. Byers, the Denver editor, who had tried to climb Long's Peak and failed. Byers made it with Powell's group, the first men to stand on the summit.

In 1869 the great challenge for explorers was the Grand Canyon of the Colorado. After some investigation Powell ordered four boats and braced Congress for a little money, getting a bit, and bits elsewhere, some from the Smithsonian Institution. His expedition down the Colorado was adventure of the highest order and Wallace Stegner makes the most of it, particularly in his discernment of the patterns in character and happenstance that explain so much of the later Powell. With virtually every living soul in the Green River valley watching from the banks, the four boats spun out into the current and around the bend, not to be heard from. Then a report arrived that all but one man had been drowned in the terrible rapids of the Green. Never reached the Colorado at all.

This turned out a typical high-country canard. The inexperienced boatmen could have drowned but didn't. There was Powell's fabulous daring with his one arm, his irksome caution, the recklessness of some of the others, the threatening starvation, heat, canyon fever, the split in the party, and the final desperate run over the angriest of the igneous rapids. When they came out, those who got out, Powell faced ten years of proving, explaining, and justifying the spectacular exploration.

BUT out of the Government centralization left over from the Civil War various new institutions were growing up to fight the speculation and romance that passed for science, using the West as their laboratory. One of these was the new U. S. Geographical and Geological Survey of the Rocky Mountain Region, with Powell in charge and the leader against the romantics. His new work put him into closer contact with Indians, whom he accepted as human beings with the right to be what they were. His interest resulted in the impressive and vastly important volumes of the Bureau of Ethnology, including the linguistic studies of the tribes, long overdue, all capped by his own "Handbook of American Indians."

Wallace Stegner gives his reader an understanding of the West as a separate entity, and adds much to his understanding of the temper and men of the times, particularly such men as



". . . one universal—drouth, aggravated by the limited resistance of crops . . . settlers restless and venturesome . . .

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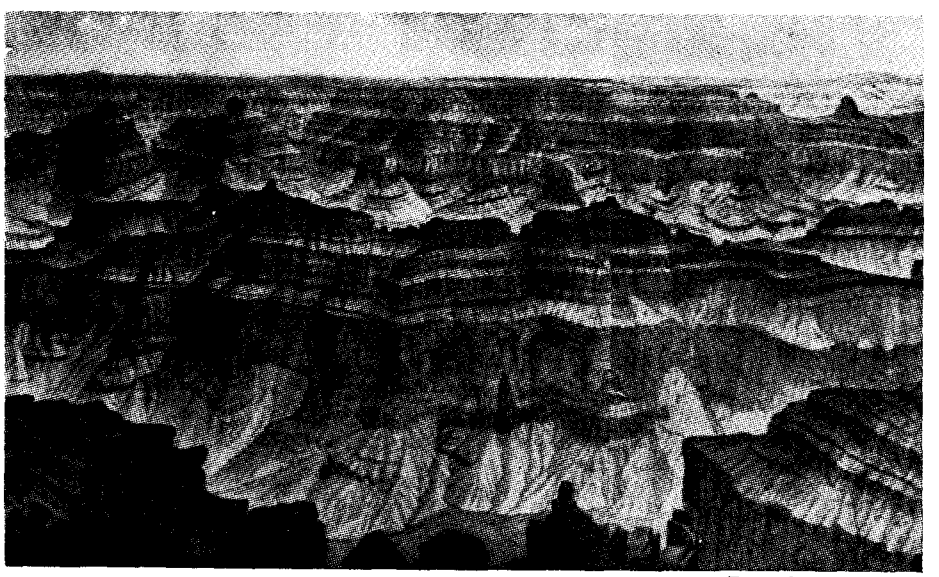
Henry Adams. He discusses the various expeditions and studies, including those of King, Marsh, and of course Hayden, creator of Yellowstone National Park, which set the pattern for the nation's park system. He presents also the work of the conspicuous artists and photographers of the West—Seymour, Stanley, Moran, Jackson, and others, and offers some samples of contrasting portrayals of the Colorado; a fine fold-in gives Holmes's panorama of the Grand Canyon. Mr. Stegner contrasts the mystical fervor of a Gilpin to the realities of the scientific government surveys of natural resources, including water. These findings led directly to the question of proper administration, whether the resources were to be reserved or distributed, protected or exploited. The romantics had no problem, but the realistic Powell saw that the new land acts intended to provide settlement in actuality encouraged a hundred unpleasant possibilities of conflict, spoliation, monopoly, and waste.

IN POWELL'S complex conception of the West there was one universal—drouth, aggravated by the limited resistance of the crops then available. In addition, many settlers restless and venturesome enough to move into a wilderness lacked the patience and fortitude for the long taming.

To make existence possible on 160 acres of arid land, Powell suggested irrigation, but as water was the basic wealth of the region, it must be kept out of private hands. In his "Report on the Lands of the Arid Regions," he offered a revolutionary blueprint, with plans for irrigation systems and two sample bills, one for irrigation districts, the other for cooperative pasturage—the group doing what one man could not.

This was heady stuff for the poor man. I recall the impassioned talk of a Chinese graduate student from Cornell in 1931. In America he had discovered Powell and was taking him back to his native Shensi Province. It was heady and alarming stuff in Powell's time, too, and brought scare headlines, demands for Congressional investigations, and charges of fakery. Temporarily the Gilpins won, for Powell was challenging not only the profits of the exploiters but also the myth of universal fruitfulness that had supplanted the myth of the Great American Desert. But they didn't win completely, for the drouth of the 1890's underlined the need for irrigation, and eventually Theodore Roosevelt pushed both conservation and reclamation. Powell, however, had resigned from the Geological Survey, though still fortified perhaps by his homemade education against the cynicism that tinged so much of Henry Adams's later life.

Today it is plain that Powell was a prophet. Many of the great river systems he wished controlled are under reclamation; even his Colorado is dammed. As he predicted, reclamation in Montana helped reclamation in the faraway swamps of Mississippi. But neither Stegner nor Bernard DeVoto in his excellent introduction to this book is optimistic about the future. Since 1953 great pressures have been exerted against the Indian reservations, the national forests, forest management, the replanting by lumber companies—on the entire reclamation program. For the moment it seems that John Wesley Powell is finally losing the fight. Watersheds, once denuded, whether in Shensi or in Wyoming, are denuded for a long, long time. Our grandchildren will discover this.



—From the book jacket.

. . . [lacking] patience and fortitude for the long taming."

THE AUTHOR: Wallace Stegner, teacher, writer, and outdoors man, has been knocking around for the last few weeks in the gurgling vicinity of Loen, Norway, literally and figuratively fishing for material. Stegner is trying to hook a sample or two of *Salmo salar* for *Sports Illustrated*; a crackerjack fisherman, he is doing an article on how the salmon are biting in Scandinavia these days and he is having the time of his life splashing from one fjord to the next. Most of the year, though, he is hip-deep in teaching and writing. Over the last couple of decades, in fact, Stegner, by teaching at about half a dozen universities and by writing about a dozen books, has repeatedly shown a splendid disregard for the theory that those two professions have about the same miscibility as oil and water. "I have never understood why American novelists have to pretend to a Neanderthal ignorance, or why professors need to be limited to a kind of eunuch's place in our letters," he once said. Stegner first demonstrated his lack of respect for the teaching-and-writing-don't-mix theory by winning the Little, Brown Novelette Prize in 1937 for "Remembering Laughter" only two years after he faced his first classroom of students. He taught at Iowa, Utah, Wisconsin, and Harvard before going on to Stanford to head the creative-writing department, his current post. Stegner's career as a footloose professor may have its roots in his childhood: he was born in Iowa in 1909 and, before he outgrew his teens, he had lived in such scattered places as North Dakota, Washington, Saskatchewan, Montana, Utah, Nevada, and California. All that country living has given him a distaste for urban life. "I can never reconcile myself to being a city boy," he once remarked. "I would rather inhale ten thousand allergies across a windy pasture than Chanel or Houbigant or even Canadian Club in a penthouse." His idea of a little fun is to board a raft with his wife and son, then shoot the Colorado River rapids, singing folk songs all the way. —BERNARD KALB.

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A Great Negro

"Doctor Dan, Pioneer in American Surgery," by Helen Buckler *(Little, Brown. 381 pp. $5), is the biography of Daniel Hale Williams, the Negro who performed the first successful closure of a wound of the heart.*

By Harrison Smith

AFTER ten years of arduous research, Helen Buckler, journalist and magazine writer, has brought to light the life story of Daniel Hale Williams, a leader of the Negro race who became one of the greatest surgeons of his time and the founder of the first Negro hospital in the United States. Her curiosity had been aroused when she had read that he was the first surgeon to perform the first successful closure of a wound of the heart and pericardium. Who was he? Why was his name unknown to this generation? Her absorbing book, "Doctor Dan, Pioneer in American Surgery," answers both questions, and others equally disturbing to both colored and white readers.

Doctor Dan, she discovered, was born in Pennsylvania in 1854 from a family of free Negroes of mixed blood. His ancestors were German, Welsh, Scotch, and Irish settlers who had intermarried with Indians and Negro families. Outwardly he was a white man with red hair, blue eyes, and a pale skin, who could easily have stepped across the border line; instead, he gave his loyalty and devotion to the descendants of African slaves. He was apprenticed to a cobbler in Baltimore and at seventeen worked in a barber shop and went to high school in Anderson, Wisconsin. He had a passion for education, and he had heard Robert Ingersoll declaim, "When people read, they begin to reason; and when they reason, they progress." He got a job in a kindly doctor's office, avidly read his textbooks, and was given credentials which might enable him to enter a Northern medical school. He headed for Chicago and entered Chicago Medical College with a few borrowed dollars in his pocket. An old friend of his family, the social arbiter of Chicago's colored elite, took him into her home. He was lucky; when he graduated, he had studied the beginnings of modern surgery, and in Chicago there were only three doctors of his race to serve 10,000 colored people. He was appointed to the surgical staff of a dispensary and was soon operating whenever he got a chance. He attracted plenty of patients, but Chicago's three hospitals were closed to him and to his people.

Doctor Dan was obsessed with the idea that Negroes should have their own hospitals and that Negro nurses should be trained to serve them. His enthusiasm swept aside every objection. He raised the money to establish Provident Hospital and Training School Association, promptly labeled by his friends and patients "Doctor Dan's Hospital." It was "a beacon in the wilderness of Negro medical care and education, progenitor and pattern for a hundred institutions today." During his own lifetime Doctor Dan was to aid in establishing forty more Negro hospitals in the United States.

He was called to Washington to direct the Government-directed Freedmen's Hospital, where he performed many of the operations that made him famous, all of them related at length by Miss Buckler from old records and medical journals. He cleaned up the hospital and taught apprentices and nurses fervently. But Freedmen's was riddled with interdepartmental politics. He was accused of stealing surgical instruments and was turned out. Doctor Dan returned to his own hospital, working with feverish energy there and traveling through the South to start more Negro medical hospitals and schools. He tried to persuade Booker T. Washington of Tuskegee College to build one that would be a model for the South. But the "leader of the Colored Race" was engaged in national politics. Back in his Providence Hospital a clumsy political surgeon fostered by Booker Washington on Doctor Dan's staff managed to have him ousted. A few years later this modest leader and savior died, almost forgotten by the people he had served and saved. Like many another great man, he was too honest to contend with unprincipled, self-seeking men.

—Thomas Nast, 1870 (Culver).

Ben Butler: "Fe! Fi! Fo! Fum! I smell the blood of an Englishman."

The Ineffable Ben

"Stormy Ben Butler," by Robert S. Holzman *(Macmillan. 297 pp. $5), is the first modern biography of a politician-general who was one of the gustiest petrels of the Civil War and the years that followed. Professor T. Harry Williams of Louisiana State University, who reviews it below, is the author of "Lincoln and His Generals" and other works.*

By T. Harry Williams

IT IS almost a miracle that Ben Butler has escaped from the biographers so long. As a subject for a life, this gusty, lusty character was a natural. One of the most flaring and flamboyant figures of the last half of the nineteenth century, he was also an enormously important political personage, who epitomized in his long public career the principal characteristics of his times. Yet no biography of Butler, unless a few campaign trivia be excepted, has appeared since Butler hired James Parton in 1864 to compose a defense of his administration in New Orleans. It is not surprising that the first modern account of Butler, "Stormy Ben Butler," has come from the pen of a professor of taxation, Robert S. Holzman. The professional historians, always searching for something unknown, which often turns out to be something of small import, have again let an amateur make off with a theme of real significance.

If one word had to be chosen to describe the history of Benjamin F. Butler, it would have to be "controversy." Discord and contention always moved with Butler, whether he was trying a case in court (he was one of the most successful lawyers in America), disputing over rank with the West Point generals in the Civil War, taming fiery Southern belles in occupied New Orleans, or leading the Radical phalanx against Andrew Johnson. In the course of his career Butler switched from one political party to another, changed his position abruptly on a number of important issues, insulted almost every important politician in the country, and broke with the leadership of whatever organization he was a member of. And yet he managed for many years to stay in office and to exercise tremendous power. Professor Holzman advances the thesis that the secret of Butler's success was his ability to get things done; he appealed to the national trait of admiring a

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man who could deliver. A more likely explanation is that Butler was one of those rare, impudent, authentic political geniuses—Huey P. Long and Joseph R. McCarthy are other prototypes—who break every rule in the books and thrive on situations that would destroy more orthodox politicians.

In dealing with a personality like Butler, it would seem that the biographer has an obligation to render verdicts on some of the controverted points in his life. For example, was Butler guilty of corruption in New Orleans? The author apparently thinks that he was, but he refuses to give an opinion. On this and other issues he is content to deluge the reader with opposing quotations and let him take his choice.

IN addition to teaching taxation, Professor Holzman is an active member of the New York Civil War Round Table, one of those enthusiastic groups which have done so much to encourage the study of the Civil War. Because the reviewer realizes the valuable services performed by Round Table researchers, he says with regret that this book, which is excellent in many respects, has the shortcomings and defects that often mark the first work of an amateur in historical research. I do not refer to such errors as having Butler's brother Andrew die in 1864 on one page and in 1868 on another or to naming John Covode, instead of Ben Wade, as chairman of the Committee on the Conduct of the War. Slips like these can plague the most practised writer. Nor is the excessive quoting, as bad as it is, a fault confined to the tyro in historical composition.

It is in the handling of his sources that the author most flagrantly betrays his background. Every so often he quotes what George Strong, a New York lawyer, wrote in his diary about Butler, although the statements are mere gossip and have no significance whatsoever. He quotes an opinion about Butler by Colonel Lyman and cites an anthology on the war, although Lyman's letters are available in book form. The most curious omission of a source is the failure to use any edition of Lincoln's works. Thus, when Dr. Holzman quotes a letter from Lincoln to Butler on a very important matter, he cites a footnote in one of James Ford Rhodes's volumes! He also reproduces only a part of the letter and gives an inaccurate impression of what Lincoln said.

Deficiencies like these mar seriously what could have been an important book. This is a good biography, but a better one will have to be written.

FICTION

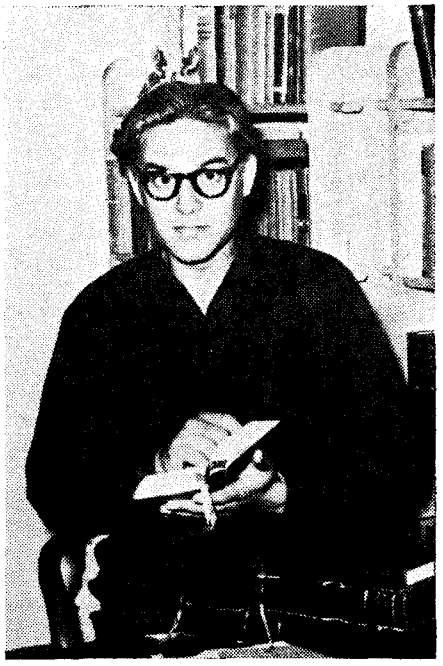
The Candide of the Brahmins

"The Ramayana," as retold by Aubrey Menen *(Charles Scribner's Sons. 276 pp. $3.50), is a retelling of one of the great epics of India. Joseph Hitrec, who reviews it here, is the author of several novels with Indian themes.*

By Joseph Hitrec

THERE was a time in ancient India when the priestly caste of Brahmins usurped the function of thought commissars on behalf of the ordinary man. They rewrote history and literature from time to time to perpetuate themselves in power. Now, thanks to some highly original researches by Aubrey Menen, at least one of the old classics is available to us in all its pristine freshness and candor. If you have already visited with "The Dead Man in the Silver Market" and "The Prevalence of Witches," two of Menen's more acute scrutinies of Indian men and spirits, you will have good reason to look forward to his latest—and you will not be disappointed. His reconstituted Ramayana is a riot bound to set a good Brahmin on his ears. If any of them are still hopeful of patching it up with reformer Menen, this book should be something of an eye-opener.

In Menen's reading of the Ramayana legends, you only have to look behind a confusion to see that a Brahmin is responsible. Prince Rama, the hero of this story, might have led a very unremarkable life for all his advantages had it not been for the Brahmins and their love of complications. As any Vassar alumna will tell you, Rama was heir to the throne of Ayodhia and married to a local beauty by the name of Sita. But he was a straightforward sort of young man and rather earnest about his royal mission, which automatically made him suspect to his father's Brahmin courtiers. They intrigued against him in their usual elaborate fashion and Rama soon found himself in the type of exile that in old India went by the name of "life of penance." From that point on, his real education began.



Aubrey Menen—"a reformer."

Wandering up and down the country with Sita and his brother Lakshman, Rama picked up the necessary bits of knowledge about life, love, human nature, and his own soul. None of it turned out as the Brahmins had represented. Even a piece of spontaneous two-timing by Sita with a foreign king seemed in the end only to throw new light on the problem of marital infidelity. Rama, the Candide of antiquity, learned his lessons the slow and hard way, but he learned them well all the same. Ripeness came to him with the first dawn of cynicism, and the gist of it seemed to be: Keep away from the Brahmins if you want to stay healthy. Which, then or now, is a gem worth pondering for any man who allows the others to run his life for him.

If memory serves, it was a German Sanskrit scholar who first called the Ramayana "Animal Epos of the East," because of the many animals involved in its plot. And anthropologists have drawn our attention to the link which it establishes with the early animist cults of Asia. So we ought to be properly grateful to Aubrey Menen for weeding out the zoo and giving us the droll "human epos" which the Brahmins, with their scissors and paste, managed so long to hide from us. If you have ever shrunk from tackling an Indian classic—and who could blame you if you did?—Menen's Ramayana should make you a delighted and willing convert. If it converts you to Menenism at the same time, that is only to be expected.

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Master's Suicide

"The Escape of Socrates," by Robert Pick *(Alfred A. Knopf. 326 pp. $3.95), is a retelling of the classic drama of a great philosopher who chose to die rather than to stultify and betray the thinking of a lifetime.*

By Ben Ray Redman

IN "The Escape of Socrates," which he calls a novel, Robert Pick retells a famous story that has been read by generations of men in the pages of Plato and Xenophon. It is the story of how Socrates, in the year 399 B.C., was brought to trial at Athens, found guilty, and condemned to death; how he virtually forced his judges to hand down the fatal sentence, how he conversed with his friends during his last days, and how he drank the hemlock in preference to making the escape which had been planned for him. Telling this story, Mr. Pick has taken his stand on solid ground; but this ground is more than solid, for it can—without exaggeration—be described as hallowed. It is ground that no writer can tread without daring comparison with the author of the "Apology," the "Crito," and the "Phaedo"—the last of which has been evaluated by no less a Platonist than A. E. Taylor as "perhaps the greatest thing in the prose literature of Europe." It is ground that no writer should attempt to tread unless he is prepared to make a substantial addition to the story that is so well known to us.

What has Mr. Pick done to justify his daring? What has he contributed to the familiar tale, to the classic drama of a great philosopher who chose to die rather than to stultify and betray the thinking of a lifetime?

He has added quite a bit of scenery, a good deal of dialogue, much incidental narrative, an unusually sympathetic interpretation of Xantippe's nature, and two subsidiary female characters that serve to enliven the action while scarcely enriching the drama.

Mr. Pick's scene-painting is economical and effective. His dialogue is dignified without pomposity, but it is also often dull. His narrative moves at a pace so stately that it sometimes seems not to move at all. His light women confirm the truth of John Donne's dictum "that the disposition of a Light Woman, is to fall downe, the nature of Women being contrary to all Art and Nature." But what does he give us when he comes to the heart of his matter? What does he give us when he comes to Socrates's defense against the charges that he had flouted the gods recognized by the state, introduced new divinities, and corrupted the youth of Athens? Mr. Pick gives us lengthy quotations from Plato's "Apology." What does he give us when he comes to Socrates's refusal to escape in accordance with Crito's plans? Mr. Pick gives us quotations from Plato's "Crito." What does he give us when he comes to Socrates's last day on earth? Mr. Pick gives us extensive quotations from Plato's "Phaedo." And in the last instance, oddly enough, he bypasses the heart of the great dialogue—the passages on the separation of soul and body at death, and the immortality of the soul—by having Phaedo refuse to attempt to give his listener (in this version a youngster name Diocles, not Plato's Echecrates) "even an inkling of the knowledge that Socrates had imparted to his interlocutors in those last hours."

—*Arthur Avedon.*

Stanley Kauffmann—"implacable glacier."

IN SHORT, I cannot believe that Mr. Pick had enough of his own to say to us regarding Socrates to justify the writing of this book. Even if he wished not to tamper with the classic accounts of the trial and the last days, he could have clarified the political background of the trial, he could have clarified and dramatized the motives of Socrates's accusers; but these things he has not done. The political background remains obscure. The motives of Anytus and Meletus and Lycon, as Mr. Pick presents them, are muddled and weak; and Anytus is only a boor, Meletus only a fool, Lycon only a name.

There is nothing to add to this regretful report, unless it is to say that the anticipation with which I took up this book and the disappointment with which I put it down would both have been less keen if I had come to "The Escape of Socrates" with less respect for its author.

Careers Collide

"A Change of Climate," by Stanley Kauffmann *(Rinehart. 343 pp. $3.50), considers the case of a youngish college professor, caught on the shallows while changing his career amid stream.*

By James Kelly

WHAT sentient reasons could prompt a youngish college professor to forsake his sunny cloister for the hard-sell business world? Besides money, that is. And having made the move, how successfully could he be fitted with that indispensable business garment—a coat of many colors? Stanley Kauffmann, author of "Hidden Hero" and three other mildly received novels, turns his attention in "A Change of Climate" to these ivied questions. For all its flickering focus, rambling ideas, and splashed-on (rather than blended) colors, "A Change of Climate" holds its storyline. Any reader who has ever been tempted to shuck one career and start another will probably think of it as "a novel of ideas."

It's a sound fictional situation, this one in which we meet thirty-two-year-old Alex Harris at the crossroads of his career and in the mood to do a little sightseeing. "He was a teacher in a college and had once been quite enthusiastic about his work. He still thought of life on this planet as an effort to make a tiny dent in an implacable glacier of time. He saw the human race, like a boy carving on a tree in the park, trying to write: 'Homo sapiens was here'." Now Alex is in Miami, angling for a sales job with a watch tycoon named Charles France to whom his mistress has introduced him. Naturally France has a beautiful, difficult, pubescent daughter who goes with the job. Naturally, there is a philosophical uncle to comment on local gaiety and recall good old days in the garment industry.

And when watchman Harris gets on the job back in the New York office there are plenty of opportunities for him to think thoughts like this: "To change environments [which Alex was about to do] was not merely to shift yourself, X, into a new environment: it was to become Y, about whom an entirely new set of characteristics might be listed." Not until the climactic moment when the boss asks Alex to use some family influence to whitewash past acts of collusion against the Government does the young man's bubble explode. And at the unexpected resolution of this crisis (with a romantic crisis keeping step), the reader has

(*Continued on page* 58)

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U.S.A.

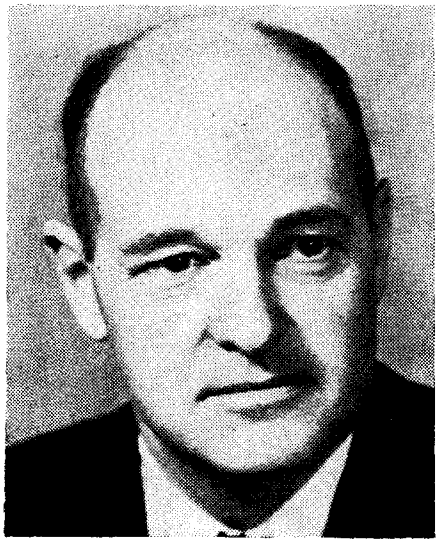
The World We Face

"Realities of American Foreign Policy," by George F. Kennan *(Princeton University Press. 120 pp. $2.75), based on four lectures given at Princeton, is a veteran American diplomat's analysis of our position in the world today. Professor Dexter Perkins of Cornell University, who reviews it here, is the author of "The Evolution of American Foreign Policy" and other books.*

By Dexter Perkins

THERE are few Americans wiser about the current diplomatic scene than George F. Kennan. There may have been occasions when he has fretted a bit at the limitations imposed upon the professional in the field of foreign affairs by the nature of the democratic process. But in his new book, "Realities of American Foreign Policy," based on four lectures he delivered earlier this year at Princeton, his wisdom, balance, and penetration all show up to the best advantage.

The generalizations he puts forward are just those that his fellow countrymen need to understand and accept. It is certainly true, as he argues, that Americans have had too much faith in the legalistic and institutional approach to the problems of international life. Arbitration, cooling-off treaties, the outlawry of war have been given an exaggerated importance. The United Nations itself, useful instrument that it is, and still more the idea of world government, have often been viewed as panaceas, and their true place in the scheme of things misunderstood. In the same way, disarmament has been regarded as a necessary prelude to peaceful relations, rather than as a consequence of the release of tension. And the fundamental role of power in international politics has been underestimated and underrated. In emphasizing these things, Mr. Kennan has done a real service.



George Kennan—"restrained."

He is equally helpful in the picture he presents of the non-Soviet world. Viewing that world realistically, he points out that the nations composing it are advancing at different tempos because of different internal social conditions, and that we must expect this process to be accompanied by violence.

Mr. Kennan has some wise words to say as well on the question of morality in international affairs. A government must regulate its action by standards different from those of an individual because it is a trustee for the interests of its people and not a philanthropic agency. Often an elevated sense of national interest will dictate measures which are helpful to other peoples as well. But, as Mr. Kennan emphasizes, in international affairs firmness and the threat to withhold favor are as legitimate modes of action as generosity and good will. Foreign relations are not the place for a sentimental altruism.

Perhaps the most useful part of this very useful book is that dealing with our policy towards the Soviet Union. Mr. Kennan sees Europe, with its immense industrial potential, as an area of great significance in this respect. The installation of Russian power in Western Europe would be almost fatal to the interests of the United States. China, on the other hand, is a poor country from the point of view of raw materials, and its future relationship with the Soviet Union is by no means necessarily one of the closest cooperation. Indeed, it may constitute a drain on Russian resources as time goes on. Of course there will be dissent from this point of view. But in the opinion of this reviewer, no point deserves more to be driven home.

EQUALLY cogent is what Mr. Kennan has to say with regard to "liberation" in Europe. With clear vision, a vision denied to some of our public officials, he points out that liberation carries with it the definite threat of war. The Soviet Union can hardly be expected to yield ground before the threats of its opponents, or be expected to surrender what it is now in process of digesting because it is ordered to do so. The slow operation of time may shake Soviet power, but the threat of force will only consolidate it.

In the last analysis, the author puts his faith, in both East and West, less in military action than in the compulsive power of a soundly developing society. Force, of course, there must be, and force sufficient to serve as a deterrent. But force is not the whole story. The positive side of foreign policy lies in the loosening of trade barriers, in freer international intercourse, and in the development of our domestic life on an ever higher plane.

From all this, it is obvious that Mr. Kennan is no "warmonger." He believes that a preventive war would be folly, and that the Russians have no disposition to start a world conflict. He believes a firm and restrained policy, realistic in its view of the role of force, but conscious also of other values, may well avert, at any rate for a long time, the tragedy so many fear.

—Justus, *Minneapolis Star.*

"The Custodian."

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Mr. Senator Trouble

"McCarthy and the Communists," by James Rorty and Moshe Decter *(Beacon Press. 163 pp. Clothbound, $2. Paperbound, $1), is a documented study of the record and reputation of the Junior Senator from Wisconsin in his fight against Communism. Here it is reviewed by Jack Steele. staff writer for the Scripps-Howard newspapers.*

By Jack Steele

AT LAST someone has written a critical—but non-hysterical—book about Senator McCarthy which will serve as an antidote to the doting treatises turned out recently by his friends and apologists.

"McCarthy and the Communists" is the stimulating and useful result of a study of the Junior Senator from Wisconsin sponsored by the American Committee for Cultural Freedom, Inc., an organization led by men who were in the thick of the anti-Communist fight long before the Senator stumbled on the Red-hunting issue in 1950. This book is serious and scholarly without being heavy or dull. In fact, James Rorty and Moshe Decter have a number of new and interesting ideas about the importance of McCarthyism and the possible future—in their view an exceedingly dim one—facing Senator McCarthy.

What they have to say should be must reading for anyone interested in the McCarthy phenomenon, and that apparently still includes almost everyone despite signs of growing public boredom with the whole subject.

No book which takes sides on this controversial issue is likely to be classified as unbiased. But Messrs. Rorty and Decter at least are more fair and logical in drawing their conclusions and indictments than such McCarthy apologists as William F. Buckley and L. Brent Bozell were in their recent "McCarthy and his Enemies."

"McCarthy and the Communists" won't please his friends, of course. But neither will it make happy all his enemies, particularly those anti-McCarthy "liberals" at whom the authors take some healthy sideswipes. They charge, for instance, that many "liberals" have missed the boat twice in fighting McCarthy: first by recognizing the danger of the Communist conspiracy too late and thus giving the Senator his initial chance, and later by exaggerating McCarthy's importance and power almost as much as he has exaggerated the effectiveness of his anti-Communist crusade.

They pull no punches in what they have to say about McCarthy and his methods. In one devastating chapter they spell out just what the McCarthy methods are and show how closely he has aped the political-action techniques of the Communists.

Some of their major conclusions are drawn with disarming brevity. And some of their more interesting and stimulating ideas are stated as asides. They dismiss Senator McCarthy's future, for instance, "The antibodies of the American social and political organism . . . are already powerfully at work. They may be trusted to contain and eventually eliminate the demagogue from Wisconsin."

This may seem to many people an oversimplification of the "menace" of McCarthyism. But the authors buttress their judgment with convincing arguments that the Senator's strength is waning and that he has nowhere to go politically, in or out of the Republican Party.

They note that he has developed no ideology or program—political or economic—to serve as a ladder for a climb to dictatorial powers. They point out that he seems to lack other essentials of a "totalitarian," including organizational ability, follow-through on projects he starts, and the backing of a cohesive "movement." McCarthy, they conclude, is a fame-seeking demagogue rather than an "authentic American fascist of the Huey Long school."

AS for the effectiveness of his anti-Communism, Messrs. Rorty and Decter take much the same position Fred Woltman did in a recent series of articles for the Scripps-Howard newspapers in which he held that the Wisconsin Senator had become a liability to the anti-Communist cause.

They concede that Senator McCarthy initially helped arouse public and Government concern about Communist infiltration—even though he did it with wild and unsubstantiated charges and by trading on the work of others. But they conclude that his reputation as "Mr. Anti-Communist" was gained with words rather than deeds. To substantiate this, they meticulously review the results (or lack of them) from his two major investigations—of the State Department's overseas information program and of the Army's Signal Corps Center at Fort Monmouth, N.J. They show that the sensational charges he made in launching these probes either were left dangling in mid-air without proof or were not followed up.

In neither of these probes, the authors say, did McCarthy uncover a single Communist agent or dupe; nor did he produce any creditable evidence of Communist subversion.

They say: "We have said nothing specifically about How to Fight McCarthyism because we believe, very simply, that the only way to counter the effects of a lie is to present the truth, to set the record straight."

Impatient anti-McCarthyites —and targets of the Senator's headline-hunting charges—will find this counsel hard to accept. Even some leaders of the Eisenhower Administration apparently have decided that they can fight McCarthy without merely turning the other cheek and waiting for the truth to catch up with him.

—*Burck in the* Chicago Sun-Times.

"Thanks, Senator, My Sword Is Sufficient."

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The Bishop Fights Back

***"I Protest!" by G. Bromley Oxnam** (Harper. 186 pp. $2.50), is an account by the Methodist bishop of Washington, D. C., of his experiences with the House Un-American Activities Committee. Below it is reviewed by Harold E. Fey, executive editor of* The Christian Century.

By Harold E. Fey

SOME Americans fight back when they are attacked by those who try to make liberalism equal Communism, who seek to establish the doctrine that dissent equals treason. In "I Protest!" G. Bromley Oxnam, the Methodist bishop now assigned to Washington, D. C., stands up and fights. His opponent is the House Committee on Un-American Activities, or the majority of that committee as presently constituted. The contention was started by the committee several years ago when it began distributing at public expense untruthful or misleading information concerning the bishop. Last summer the bishop had had enough, and demanded a public hearing.

"I Protest" gives the bishop's side of the story, using as framework the record of the hearing that took place on July 21, 1953, when, at his own request, the bishop faced the committee and the television cameras. It might be expected that the bishop uses the narrative to advance his view that the committee is badly served by its researchers, so that it often does not know the truth; that when it is in danger of having its ignorance exposed, so that an expected political advantage may threaten to turn into a disadvantage, it will go to great lengths to discredit its opposition; that while this group of legislators boast of their "quasi-judicial function," they violate the most elementary standards of justice when it serves their purpose to do so.

Bishop Oxnam does not question the right of Congress to secure information, necessary for writing sound legislation, by investigations and other methods. He does not underrate the seriousness of the Communist conspiracy. But he does object vigorously to "procedures that repudiate American tradition and practice, that riddle our life with distrust, that set American against American, that tend to label sound reform as subversive, that make no distinction between progress and revolution; procedures carried on by staffs too largely composed of ex-Communists and too often incompetent, or by politicians some of whom appear prone to capitalize upon hysteria for political advantage." This book provides evidence that in his case the House Committee on Un-American Activities persistently used such procedures.

Shortly after World War II Bishop Oxnam learned that the committee was circulating derogatory information concerning him. Aside from charges that appeared in the newspapers, the bishop was unable to learn what was in the committee's file. Then on St. Patrick's Day 1953, Representative Donald Jackson of California, a member of the committee, gave an address in the House, purporting to be a report from the Un-American Activities Committee, whose appropriation was about to expire. In it Mr. Jackson attacked Bishop Oxnam, declaring the bishop served God on Sunday and Communist fronts the rest of the week. He advertised the availability of the committee's file on the bishop, and said it would prove to the hilt every charge he had made. As a result of this speech, the *Washington Post* managed to secure a copy of the file. On Easter Sunday it published its contents, together with a point-by-point refutation by the bishop.

EXAMPLES: The bishop was accused of belonging to some subversive organizations to which he had never belonged, of belonging to some organizations which were labeled subversive although the House Committee itself had in other connections declared they were not subversive, of belonging to other organizations from which he had resigned long before they went astray. The record proved nothing more than that the bishop had in a few instances been incautious. The omissions from the record—that the bishop had repeatedly been given important public responsibilities, that he was a president of the Federal Council of Churches and the World Council of Churches, etc.—indicated that the compilers of the record were under instructions to discredit the bishop rather than to give material for an honest appraisal of his activities and his attitudes.

When the *Post*'s disclosure still did

(*Continued on page 57*)

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SR GOES TO THE MOVIES

A Domestic Film Festival

—From "Ugetsu."

"Is it a story, told as a story, that we are asked to believe in . . . ?"

EVER since the end of World War II the European travel scene—and, more recently, the South American as well—has been increasingly enlivened by film festivals. The oldest, the one at Venice, was first held in 1932. Cannes, its traditional rival, planned and announced a festival for 1939, but history decreed otherwise: the first Cannes Festival took place in 1946. Since that time the festival spirit has planted firm roots in Edinburgh, Locarno, and Berlin, with additional, if less successful, affairs in Biarritz, Knokke-le-Zoute, Antibes, Scheveningen, and points east. By 1950 the number of festivals had so multiplied that the film producers banded together in alarm to decide which events they should officially "recognize." They argued, quite correctly, that they were supplying free of charge the major attractions—films and film personalities—for what was essentially a local tourist promotion. At the same time the producers and frequently their governments recognized quite openly that a good representation at Venice or Cannes could be splendid national propaganda, a gesture of international good-will that would help materially in the frantic politicking that goes on behind the scenes of every major festival.

This mushrooming of festivals has had one immediately apparent effect. Scarcely a foreign film reaches these shores without having won some kind of award *somewhere*. Perhaps less apparent—but certainly more important—is the fact that, thanks to the festivals, we are now seeing on local screens a great many pictures that ordinarily would have been not merely ignored but unheard of. Who had known of the Japanese cinema before "Rashomon"? Of Mexican films before "The Young and the Damned"? Of a Philippine industry before "Genghis Khan"? Each of these was seen first at an international festival, then purchased by an enterprising distributor for showings in the United States. As a direct result of the European festivals our American movie diet has become richer and more varied.

Just what that best consists of may be discovered in a trio of recent imports from Japan, Brazil, and Sweden, all recent festival favorites. **"Ugetsu,"** the Japanese film, was directed by Kenji Mizoguchi and produced by Masaichi Nagata, also the producer of "Rashomon." Nagata visited New York a short time ago—a small, dynamic man of forty who quite frankly relishes his reputation as "the Darryl Zanuck of Japan." He re-

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vealed that his Daiei Film Studios, one of Japan's largest, turns out over fifty pictures a year, most of them the ordinary program pictures required to maintain a flow of films through the local theatres. Only three or four a year, he said, are undertaken as conscious quality-productions or, as they would be called over here, "prestige pictures." The first of these was "Rashomon," and it is still being shown profitably in Japan. "Ugetsu" is another, and Daiei's forthcoming "Gates of Hell" (already previewed in New York) is still another. All are remarkable, original films. All were introduced to Occidental audiences through the European film festivals.

Like "Rashomon," "Ugetsu" is a story of ancient Japan—the late sixteenth century—when the country was overrun by feudal war lords and life was cheap. Its two heroes, a pottery maker and a peasant farmer, hope to profit from the incessant warfare, the potter by selling his wares in the cities at inflated prices, the farmer by joining a lord's army and making himself rich on the spoils. As events work out each gets his wish, then finds that the rewards are far less than the cost in terms of human suffering and naked terror. Violence—the raw violence of rape and plunder and murder—impinges upon every scene in the film.

What makes "Ugetsu" a completely unforgettable experience, however, is its convincing manipulation of the real and the unreal. Along toward the middle of the film—which up to this point has been utterly realistic—the potter is approached by two wealthy ladies and invited to show his wares at their home. It soon develops that the younger woman (played by Machiko Kyo, the actress with the wonderful eyebrows in "Rashomon") is far more interested in the man himself than in his pottery. He becomes her lover, only to discover that she is in fact a ghost. There is no easy transition back to reality at this point, no waking up to find that it was all a dream. Instead, reality and unreality continue to interpenetrate through to the end. The potter is discovered with a sacred sword from the home of his mistress, which the local authorities identify as a stolen temple trophy. The man is beaten and all his money taken away. When finally he returns home he finds his dead wife waiting for him. Silently she prepares his meal, washes his wounds, and puts him to bed—then vanishes with the morning light. Is it a dream? Is it fantasy? Or is it a story, told as a story, that we are asked to believe in, to accept?

* * *

"Cangaceiro" also comes to us by way of the film festivals, this time the festival at Cannes held early this spring. In all probability it is the first Brazilian feature ever to be shown in this country. "Cangaceiro" ("The Bandit") won first prize in the "adventure" category, a category that might well have been dreamed up to encompass the specific merits of this film. It tells of a bandit gang—wild, brutal murderers—that terrorized the Brazilian "coatinga" somewhere around the turn of the century. A pretty schoolteacher falls into their clutches, and the major footage is concerned with the efforts of one of the band to return her safely to civilization. Rather standard stuff, perhaps. If the film had been made in Hollywood, however, the chances are that the hero would end up nuzzling the girl against a Technicolored sunset instead of face down in the dust, a dozen bullets in his back. Despite a spirited musical score and even more spirited displays of horsemanship, it would be foolish to pretend that "Cangaceiro" is anything more than a competent Western. But it is instructive to see how effectively the clichés of our own Westerns have been ignored in this Brazilian effort.

* * *

And finally, from Sweden comes **"One Summer of Happiness,"** a prize-winner at both Cannes and Berlin several seasons ago. Its exhibition here, apparently, has been delayed because of a tasteful, tender, but undisputably nude bathing scene. Oddly enough, back around the First World War, Swedish films were extremely popular both in this country and in Europe. The intervening years have produced an almost total eclipsing of that once-great school, so it is especially interesting to rediscover in this highly moral story of a tragic youthful love the same values—even the same pictorial elements—that characterized the Swedish film of thirty-five years ago. A sense of guilt still hangs heavily over the leading characters. Relationships are still complex, complicated, and not too clearly explained. (The film-makers obviously take it for granted that the audiences will have read the native novels from which most Swedish films are derived.) Lovely, misty shots of the Swedish landscape, the festivities of Midsummer's Night and a good, crackling fire for the finale—these and a photography that transmutes the textures of earth and water, woods, and grasses into an almost tactile experience, all firmly bind "One Summer of Happiness" to the rich tradition of the early Swedish films. It is these ignored or forgotten national traditions that the European film festivals are enabling us to explore.

—Arthur Knight.

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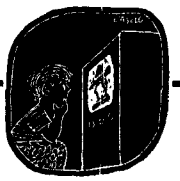


TV AND RADIO

So What's So Bad About TV?

A FEW weeks ago *The New Yorker* published a drawing which, to judge by the reactions of most of my friends, is going to become a classic. It was by B. Tobey and represented a familiar scene: father, mother, boy-brat, and girl-brat being shown into their cabin at a motel; on top of the chest of drawers: a small TV set. Expressions (in the reverse order from the listing I've given) satisfaction, delight, neutrality, and (verbalized) "Oh, my God!" It is a very amusing drawing, no more and no less significant than a hundred others *The New Yorker* has presented on various aspects of our great mass-mania; what strikes me is the feeling of nearly everyone to whom I've mentioned the drawing that at last someone has put down exactly what everyone feels about television. Everyone, that is, except the 31,000,000 families who have television sets and the broadcasters and sponsors and assorted agency people and two or three men who write plays for TV which are afterwards taken for stage production by the Theatre Guild.

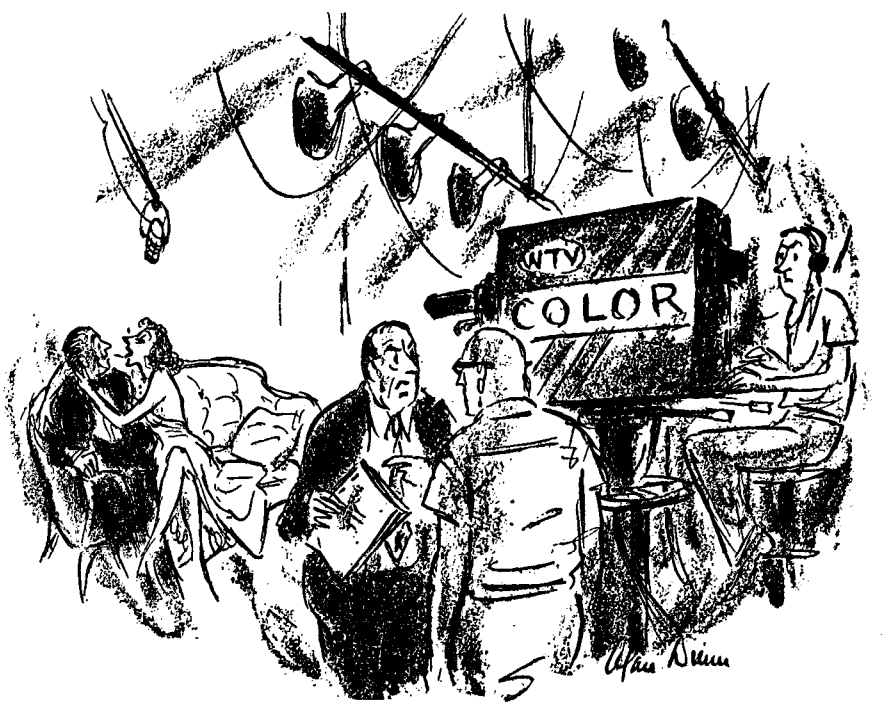
I am an old hand at this business of finding a generalized contempt (belonging to one small intellectual class) which matches a universal and thoughtless (or unthinking and uncritical) acceptance on the part of an audience so vast that it can include those who merely have no objection to what is offered and those who love everything and all the possible variations in between. I didn't like this phenomenon when I met it first in respect of the movies. It seemed to me that this same attitude was disastrous (for poets and writers in particular) when it was applied to radio. I don't like it now. On the other hand, this issue of *The New Yorker* was lying open when four intelligent people decided to give television another chance. The best we could get was, for the second time, the spectacle of Victor MacLaglen meeting every single one of his surviving relatives, every single one of whom had been flown here especially for the original showing on "This Is Your Life." Thanks to the magic of the kinescope they didn't have to be flown here again for the summer repeat, which did, however, repeat all the "network trouble—please stand by" signs of the original. After virtually three-quarters of the program had gone by and absolutely everything uninteresting about the victim's life had been exploited—and "The Informer" been brushed aside (no John Ford in person)—after all these things one could pick up the Tobey drawing and regret that even print has its decencies so that what intelligent people feel about television, and often quite justifiably feel, is really unprintable.

AND yet—if they feel that way, it's unfortunate for them and for television and for the people who can do something about making television something slightly better than it is. The most futile way of defending any mass medium is the way into which its managers often fall: they point to the exceptions. In the case of TV they will throw into the balance, opposite "This Is Your Life," the broadcasts of Edward R. Murrow, or "Amahl," or "Macbeth." Yet, the whole public service, discussion, semi-cultural programming of the networks will avail nothing if the level of *commercial entertainment* is consistently low.

It can't be a secret that I myself find a good deal of the current offerings (not merely summer replacements) on the insufficient side; even before summer and its doubtful pleasures arrived I found myself able to be in the same room with my set without any great impulse to turn it on and none whatever to keep it on merely on the chance that what was coming would be better than what went before. But my threshold of entertainment is relatively high: I was educated to read, trained to be critical, exposed to the theatre, nurtured on silent and two-dimensional movies, and am not likely to be taken in by ill-made trash (although a piece of high-class trash, slickly presented, will always get me—as it did in the days of Florenz Ziegfeld).

But I cannot set up my critical standards (or my immunities) as correct for mass entertainment. I cannot feel that even the programs I find wanting are all of low quality. And the more I hear people say, "Of course we haven't got a television set," as if that alone conferred an honor on them, the more I am reminded of those who never turned on the radio "except for music and the news"—and the more irritated and, I confess, helpless I feel. Because these people are refusing even to look at the things everyone else (roughly speaking) finds desirable, they are refusing to separate the better from the worse, and they are, I believe, setting up barriers to their own pleasure. Of course they can live without the entertainments of television; but I do not believe they would find the best of those entertainments totally unrewarding. They are being austere in the presence of good clean fun—and that is the road to the great sin of intellectual snobbery.

—GILBERT SELDES.



"Good God—he blushes!"

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The Great Debate in American Education

Continued from page 13

Franklin, Abraham Lincoln, Ralph Waldo Emerson—and not solely William James and John Dewey, the latter of whom has been blamed indiscriminately for almost everything that is wrong with contemporary education. In terms of a democratic approach to democratic living "learning by doing" is truly at the core of what historians regard as "the American Way."

Fifth: Are educators "anti-religious" as a group? Why are they opposed to spiritual teaching in the schools?

Of all the misunderstandings concerning the true positions of most educators this is perhaps the most serious and widespread. This misunderstanding fails to take into account an important distinction that educators make. It is the distinction between *providing a place* in the schools for spiritual values, and avoiding any *indoctrination* in spiritual values in the schools. A man cannot claim to be truly educated who is oblivious of the great religions and their part in the shaping of history and human aspirations. Nor can he ignore the fundamental spiritual urge that is deep within man and that helps to establish his uniqueness. But the teacher must respect the right of each Church to take care of the spiritual needs of its followers. The schools cannot prescribe for the spiritual health of the nation. They cannot indoctrinate, they cannot presume to give weight to one belief over another. Neither should they pursue an official aloofness from the existence of spiritual values.

Sixth: Aren't many teachers disloyal, or subversive in one way or another? Why is there so much news in the newspapers linking them to controversies over loyalty tests and the like? Are they trying to conspire against a democratic society, of which the schools are a vital center?

Our educators do not believe that our schools should disregard, discard, or devitalize the moral, spiritual, and political values of a free society. Nor do they believe that the main purpose of the schools is to serve as a sanctuary for those who profess freedom the better to weaken it. They believe that the main purpose of the schools is to prepare free men for purposeful life in a dynamic world. That purpose, too, is to help the individual to discover his own potential and help him to develop it. There is no place in the schools for the idea that the object of education is to cultivate human robots for the convenience of totalitarian systems, public or private.

Our educators believe in the democratic responsibility of democratic education for the democratic good.

This, in turn, is directly tied to democratic equality and respect. Our teachers and educators do not ask or expect special privileges because of their calling. Neither do they believe that their position on the public payroll should mark them out as special targets for abuse or deprive them of status in the community. They take a proper pride in their profession. They do not believe this profession should be regarded as fair game by headhunters or headline hunters.

What our teachers say or do in the schools should not be exempt from scrutiny or review. But it is vital that such scrutiny or review be conducted in an atmosphere of trust rather than distrust, of friendliness rather than hostility. Loyalty in the public service must be an abiding principle, but this should not be taken to justify a presumption of guilt against any teacher whose work is under review. A real difference exists between random accusation and documented proof. Slogans are not quite the same as evidence or due process of law.

There is a difference between conspiracy and honest controversy. Unless this difference is clearly recognized by the Government and people we sever one of the vital arteries in the circulatory system of a free people. Conspiracy seeks to subvert representative government. Controversy can sustain it and strengthen it. The bloodstream of democracy circulates best when it can draw upon the full and free flow of ideas. Honest dissent should be more than merely tolerated; it should be encouraged. A vital point of difference between the totalitarian state and the free state is that totalitarianism does not permit, and could not survive, the right of protest.

The free state remains free not only because its citizens are given the right of protest but because they use it. The citizen must be above the state; this is the essence of a free society.

THESE, then, are some of the principal misconceptions about educators and the public schools which if cleared up could contribute substantially to the usefulness of a Great Debate on American Education.

Apart from the clarification of misconceptions, what are some of the positive ideas that parents and educators alike should bring to the Great Debate?

These ideas should concern freedom.

First of all, it is the freedom to do one's best in an atmosphere that makes possible one's best. It is the freedom to believe in and act upon the need for enduring improvement and progress as a basic law of life.

Next, freedom from stagnation. We want the kind of freedom that provides elbow room for inspiration and the imagination; that sees education not in terms of tight and fixed compartments but in terms of the limitless possibilities of a free mind.

This freedom has something to do with the great American diversity and the power that is inherent in it. Education must deal with this diversity and indeed reflect it.

This freedom if it is to work must also keep the schools clear of pile-driving pressures and political stampedes. The schools must be operated soberly and responsibly with the needs and interests of the young people and the entire community in mind. The schools must have freedom to protect themselves, and the means to protect themselves, against mobilized attack directed against free education itself.

Finally, freedom that has to do with the spirit of adventure. Nothing in human history is as fascinating or as wondrous as the growth of the human mind. The educated man believes in the infinite capacity of the mind for continued development. So long as the community-at-large is free to examine, explore, and experiment we have every confidence that the basic problems confronting education—as indeed, all basic problems confronting the country—can be met and solved.

Educators today do not profess to have all the answers about their own craft. They have yet to determine how formal education can get everything in that should get in within the limited time available to the school. But they are working on the problem and will do a better job if they realize that we are working alongside them to the same ends. And they know that a constructive and affirmative atmosphere can provide a powerful stimulant and incentive in arriving at wise and effective decisions.

For if the job of educators is to increase the stretching capacity of young people in the attainment of great ideals, it is no less their own responsibility to transcend their own past and present limitations. In fact, the crisis of our time is a crisis in growth. It concerns man's ability to use his vast power for his own good. That cannot be done without growth.

The part of free education in making such growth possible is necessarily a big one. In calling attention to the spaciousness and grandeur of the challenge, educators are appealing to the best in America. Freedom thus defined is freedom to serve the cause of freedom.

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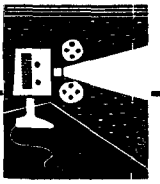


IDEAS ON FILM

Thoughts for School

THE effective use of audio-visual materials in schools involves more than a mere outlay of money for projection equipment and films. There are an estimated 100,000 sound projectors used in schools today, yet that is not the whole story. All over the country there is a crying need for classrooms properly designed and fitted to audio-visual needs, for coherently organized film services provided direct to the teacher, for community-based film libraries that make a sensible contribution to educational needs. Without these outside services even the most enthusiastic teacher cannot use films well and consistently.

In Rochester, New York, this summer I heard of the Board of Education's plans to build a new high school which, it is hoped, will be a model of audio-visual perfection. Among the specific recommendations of an advisory committee were complete light control for each classroom, and conference-type rooms with movable seats and tables. If all goes well, the new school will also provide each teacher with immediately available equipment to suit all classroom needs —overhead projection, opaque projector, filmstrip, two-by-two slides, 16mm sound motion-picture projector, tape recorder, and three-speed record player, as well as radio and television receivers. Additional plans call for the complete use of audio-visual materials in the high school's large and small auditoriums, and an instructional materials resource center has been designated as the facilitating step in "one-stop service" for the teacher's convenience. These recommendations have yet to be correlated with those of many other committees.

In talking with Dr. James M. Spinning, recently retired superintendent of schools, and with Dr. Paul Smith, newly appointed assistant superintendent, I learned that there is considerable interest within the Rochester educational system to have complete audio-visual facilities intelligently incorporated into the new building. Certainly there are reasons why Rochester should want to lead the nation in this respect. One is that its current audio-visual director, Dr. Paul Reed, is recognized as a national figure in the field; Dr. Reed also edits the national magazine *Educational Screen*. One more obvious reason is that the city is a world center in the manufacture of photographic materials.

Lest anyone question whether I am placing too much emphasis on the physical facilities of the classroom for film showings, let me offer a summary of my own teaching experiences during the past year. In a college course on the history and development of the motion picture, I have been showing movies as a necessary part of the studies. This is not a pioneer venture on my part. Similar courses are offered in hundreds of colleges and schools—and the course at my college is now in its tenth year. By now it has instructed over 700 students in the art of the motion picture, and incidentally has run four instructors quite ragged.

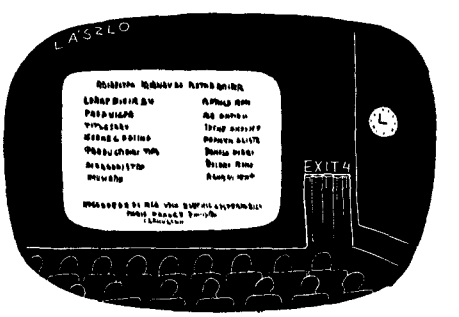
Let me picture for you the room in which my film course was held: an ordinary classroom with movable chairs (good), black-out shades on all the windows (good), but old and in poor condition (not so good), and at times inexplicably going up by themselves with a loud bang right in the middle of the movie (what a nuisance to climp up on top of the radiator and pull them down again!). The room however was cool, even in summer, and ventilation was not a problem. But imagine this: the electrical outlet in the room was not in working order, or perhaps it used the wrong current, but whatever the reason, you could not get a connection to run the movie projector. What we had to do was to add twenty feet of extension cord and plug it into an outlet in the room next door. Our classroom did not have a wall screen which could be rolled up or down at will—I was expected to bring into class a 40x40 inch tripod screen for each showing (we showed movies in every class session). I had to book and order each film from local commercial libraries, and in addition I was expected to call for and return the 16mm projector which I had reserved for use in my class.

There was (and still is) no central film service in the college—if the projector didn't work I could call one of the janitors or electricians, who might or might not have time to help me, if indeed he could. If one of the films did not arrive on time, there was no place for me to get a last-minute substitute. (Interestingly enough, there were some good films on the premises, but they were owned by special departments which did not want their films used in other departments.) I used an ancient projector, but often there were new ones idle. These too were the special properties of departments, and I could not use them. Once, however, when my take-up reel disappeared overnight, I was able to borrow one from the science department—after giving a solemn pledge that I would not leave the building without returning it. It's an opportunistic way to get a take-up reel, but my promise did enable me to show the scheduled films that day.

This is not fantasy, it is fact. This happened only last year, in a well-recognized college which occupies a modern and comparatively well-equipped building. I am told, by professional educators, that disorganization of this kind is much more likely to happen in colleges than in high schools, and more likely to happen in high schools than in primary schools. Still it is shameful and outrageous to expect teachers to attempt modern and energetic teaching methods in conditions such as these. Not only were the conditions bad, but there seems to be little or no way of bettering them—until a central audio-visual service is established. My predecessors and I have each made contributions towards improving the immediate circumstances which involve our class—but it is a long and frustrating fight for one teacher to attempt.

IT IS too much to ask of a teacher. No one could be more of a film enthusiast than I am, but it is too much to ask of me. Yet, in modified versions, this is the sort of thing we are asking of many teachers. It is a particular hardship on the younger ones who have had special training in the use of audio-visual materials. Only by providing facilities within the school will these teachers be able to continue using films in the classroom.

In schools already built we shall have to be satisfied with made-over facilities. But it is heartbreaking to see new schools going up without proper pre-planning for audio-visual materials. Much more popular these days, and considerably easier, is the



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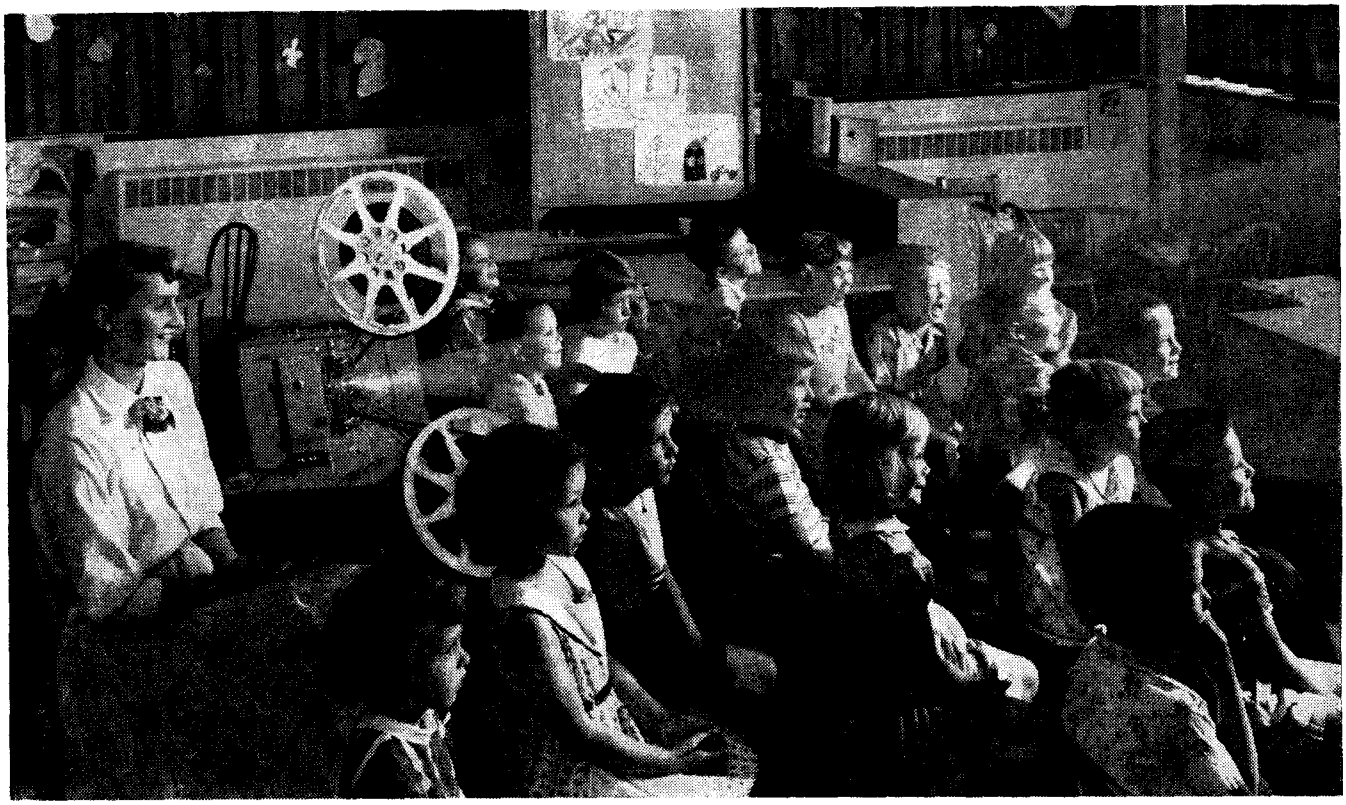

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effort to make the school look like a floral hot-house, with glass walls to make the students think they are outdoors when—no matter how thick or thin the glass—they are after all in a schoolroom. This so-called "modern" architecture has not proven practical for homes (too hot in summer, too cold in winter, and, strangely enough, not enough actual window space for proper ventilation). In classrooms it has one additional hazard—the bright glare of steady sunlight is poor for reading and other close eye work. The rooms cannot be darkened easily (if at all) for the showing of films and other projected visual materials. While it might be wonderful to have special recreation and gymnasium rooms designed in this open-sided manner, it seems a terrible mistake to build whole schools so thoughtlessly. Worse still, we have to expect them to last for fifty years or more, and do a modern job of education.

You can do something to help out in this situation. When a new school is planned for your community, see that attention is given in the earliest stages to planning its audio-visual facilities. You cannot leave these matters to the architects—with only a handful of exceptions they are the most backward of all in this respect.

In this connection, you may find it useful to have copies of three booklets in the series "Planning Schools for Use of Audio-Visual Materials," which are concerned, individually, with classrooms, auditoriums, and the AV instructional materials center. They cost $1 each, and are available from the Department of Audio-Visual Instruction, National Education Association, 1201 Sixteenth St., N.W., Washington 6, D.C. The DAVI can also assist and advise your teachers in the use of classroom films and the maintenance of film libraries within the school system. Individual membership in DAVI is $5 a year, which includes subscription to the independently published *Educational Screen*.

You can also keep an eye out for modern trends in school designs. The most encouraging example yet pointed out to me are two new high schools in Pittsfield, Massachusetts. Here attention has been paid to all the peripheral details so important to an easy-going audio-visual program. Each room has black-out venetian blinds, easy to manipulate and effective in shutting out the light. Instead of having to string electric cords all over the place, a jack in the back of the room supplies current to the speaker in the front. Each projector arrives on its own wheeled table, and door sills have been levelled at the bottom to ease the pushing. As my informant described it to me, "Showing a film in class there is a simple procedure—no mess, no bother, and no hazards."

Just as it is important for the teacher to be able to show films easily, so it is imperative that good films be within easy calling distance. The school system, if it has its own film library, should have films of reliable quality.

Let me close this plea for better film facilities in your schools with a statement by Celia Anderson, director of the New York University Film Library. In a recent panel discussion meeting of New York audio-visual leaders, Miss Anderson said in regard to the NYU collection: "We are concerned largely with films which describe and interpret the relation of man to himself, to others, and to his environment. We tend to be selective and our intention is to add the best of the films available (to our collection). We have long held the view that films of intrinsic worth have a lasting quality; that they have a permanent, fixed value which has little to do with the passing of time. . . . Finally, when we look at films we look to find among them those which in our opinion are most likely to provide an authentic experience."

Are films being shown in your community's schools? Are there suitable audio-visual facilities in each classroom? Is attention given to bringing into easy reach of your teachers the best possible selection of creatively educational films? I just thought I'd ask. —CECILE STARR.

16mm Notes

"THE ST. JOHN'S STORY" is a brand-new 16mm release about the unique study program offered at St. John's College, with sidelights on recreation and sports activities. The film was made to introduce young students to the college, which incidentally is now operated coeducationally. Narrated by Mark Van Doren, "The St. John Story" is a twenty-five-minute color film produced by Fordel Films. Enquiries regarding its use should be directed to the Public Relations Dept., St. John's College, Annapolis, Maryland.

BEST FILM BUYS of the season for educational libraries are the new discussion films, produced by the National Film Board of Canada, in the series entitled "What Do You Think?" Designed primarily for use at junior and senior high-school levels, the films were made "to encourage discussions of basic social and moral questions" under the general heading of good citizenship. Titles of the films are "One Man's Opinion" (6 min.), "The Majority Vote" (7 min.), and "The Honest Truth" (5 min.). Roughly they pose these questions, respectively: Should a lone dissenter "give in" just to make things unanimous? Should an elected representative follow the will of the constituents, even against her better judgment? How truthful can honest criticism be among friends?

Despite defects in the sound tracks

Your Literary I. Q.

Conducted by John T. Winterich

THE NOES HAVE IT

In the miscellany that follows you need simply put a check mark over the proper name which in your view represents the proper answer. Get eight right and you pass, nine and you almost made it, ten and you made it. Answers on page 63.

1. One of these poets was not a lifelong bachelor: Swinburne, Tennyson, Whitman, Whittier.
2. One of these American poets did not set foot on foreign soil: Emily Dickinson, Frost, Millay, Poe.
3. One of these British novelists did not visit the United States: Galsworthy, Hardy, Priestley, Trollope.
4. One of these American writers was not born in Indiana: Dreiser, Howells, Joaquin Miller, Tarkington.
5. One of these American writers did not die abroad: Joel Barlow, Stephen Crane, Harte, O. Henry.
6. One of these poets did not marry twice: Browning, Emerson, Longfellow, Shelley.
7. One of these four authors did not write something called "Endymion": Bryant, Benjamin Disraeli, Keats, Lowell.
8. One of these writers was not born in 1819: Emily Brontë, George Eliot, Melville, Whitman.
9. One of these British writers did not die abroad: Rupert Brooke, Defoe, Shelley, Wilde.
10. One of these American writers was not born west of the Mississippi: Robinson Jeffers, Jack London, Mark Twain, William Allen White.

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which make it a strain to hear all the dialogue, nothing quite as stimulating and fair-minded as these three films has yet come this way. The films are brief and inexpensive—$37.50 each, or $100 for the trio. See that your nearby educational film library orders its prints early. You'll find them every bit as interesting to use with adults as with teen-agers. In each instance Gudrun Parker directed, Rita Greer Allen prepared the scripts, and Hector Lemieux handled the photography. Distribution is handled in the U. S. by McGraw-Hill Text-Films, 330 West 42nd St., New York 36, N. Y.

PSYCHOLOGY FOR LIVING is another brand-new McGraw-Hill series, again intended for use in junior and senior high schools, but equally utilitarian in freshman college classes and in adult groups among old-fashioned people like me. "Facing Reality" (12 min.) illustrates simplified defense mechanisms and shows how unhappy such escapes can be in the life of a high-school student. In "Habit Patterns" (15 min.) a high-school girl wakes up to the fact that her disorderliness and thoughtlessness can be superseded with pleasanter habits. "Successful Scholarship" (11 min.) is an analysis of the methods used by a run-of-the-mill student in achieving the academic goals she has set up for herself. The films were produced by Knickerbocker Productions.

BOOK NOTES: Edgar Dale's "Audio-Visual Methods in Teaching," a classic among textbooks, has recently been revised and reissued by the Dryden Press (31 W. 54th St., New York 19, N. Y.). There is an abundance of handsome illustrations, and a precise and thorough presentation of material. 534 pp. $6.25.

"The Audio-Visual Reader" is a new anthology compiled by James D. Kinder and F. Dean McClusky, containing nearly 200 miscellaneous articles on various a-v activities, with stress on classroom materials. Published by Wm. C. Brown Co., 915 Main St., Dubuque, Iowa. 40 pp. $5.75.

Two new volumes compiled from records in the Copyright Office are now available—"Motion Pictures 1894-1912" (six thousand entries, 90 pp., $2), and "Motion Pictures 1940-49" (over 18,000 entries, 600 pp., $10). An earlier volume bridges the years between, and together they form "an extensive though not complete record of motion-picture production in the United States through the entire history of the industry." The books should be on every self-respecting reference shelf. For sale by the Register of Copyrights, Library of Congress, Washington 25, D. C. —C. S.

The Film Forum

INSIDE AMERICA'S SCHOOLS

The Saturday Review's Guide to Selected 16mm Sound Films

FREEDOM TO LEARN *(27 min., color or b&w) Produced by Agrafilms, Inc., for the National Education Association and affiliated state education associations. Available for rental from many educational 16mm libraries, and for purchase from the Division of Press and Radio Relations, NEA, 1201 Sixteenth St., N.W., Washington 6, D. C.*

This is the fourth in a recent series of films dealing with problems in American education, and indeed it touches the hottest issue of the lot. In story re-enactment it involves a high-school teacher appearing before an open meeting of the school board to explain charges that she "teaches Communism" in her social-studies classes. A flashback shows how the accusation originated, with a housewife glancing through her daughter's notebook and discovering references to Russian history and politics. The teacher (an attractive middle-aged woman) explains why she "teaches about Communism," and flashbacks again are used to show why she felt it important that her students know basic facts about the issues they were discussing in current events. Communism exists, in the teacher's argument, and it will not grow stronger but weaker if we analyze its origins and its practice. One project of the class was to differentiate between democratic and Communistic governments. It was pointed out that in a democracy there is freedom to learn, while Communist states control and regiment education.

By the end of her explanation the teacher has presented a good case and, although she regains the sympathy and trust of some of her "judges," the film does not attempt to end the problem there.

Back in her classroom alone, she rereads the words she had written earlier on the blackboard—freedom of religion, trial by jury, secret ballot, free speech, freedom to learn—the words which signify a free people in a free country. In resentment she takes an eraser to the last words, then stops and says, "No, I'm not going to be the one to wipe it out." However the question remains—what about the others?

While the film presents clear and forthright arguments on both sides, quite obviously it favors freedom and open-mindedness. Perhaps its wide use will help prepare people for similar incidents before they occur, thus reducing the lonely and panicky feelings that usually accompany unjust accusation. "Freedom to Learn" was directed by Irving Rusinow, written by Jarvis Couillard, photographed by Pinckney Ridgell.

SCHOOL BOARD IN ACTION *(27 min., color or b&w) Produced by Agrafilms, Inc., for the National School Boards Association and its affiliated state associations, with the cooperation of the W. K. Kellogg Foundation. Available for rental from many educational 16mm libraries. Sales distribution is being handled by the Educational Film Library Association, 345 E. 46th St., New York 17, N. Y.—which will also forward rental requests to your nearest library source.*

The quality of our public schools and the effectiveness of the teaching that takes place within them are everyone's responsibilities, but the burden lies heaviest on the shoulders of the local school board. Its most basic function is to interpret and integrate the needs of the school system and of the community. As illustrated in this film, a good school board in action does certain things which distinguish it from a mediocre or substandard one. It gives citizens a chance to be heard at open meetings; it provides its school system with a well-qualified superintendent; it sets up teacher-citizen committees for special problems; it seeks advice from specialists when such advice is appropriate, and lastly it strives constantly to interest and represent the whole community in the functioning of its schools.

"School Board in Action" does a creditable job of capsuling and illustrating the work of a thoughtful school board in typical situations and in the special business of filling a vacancy. In addition it does the fine job of creating respect for the fine people who do the educational tasks in our cities and towns.

ELEMENTARY SCHOOL TEACHER EDUCATION, *a series of five films produced by Herbert Kerkow, Inc., for McGraw-Hill Text-Films, 330 W. 42nd St., New York 36, N. Y. For rentals consult nearby educational film libraries.*

Correlated to the textbook of the same name (by Raleigh Schorling and G. Max Wingo), this film series illustrates ways of working well in the classroom with eight- and nine-year-olds. "Each Child Is Different" (17 min.) surveys the classroom and points to five children at school and at home, each with special personality characteristics which affect the learning process of each. In "Discovering Individual Differences" (25 min.) the teacher shows how she observes, studies, and seeks new information on each child's background, thus enabling her to deal with individual students as well as the class as a whole.

"Developmental Characteristics of Pre-Adolescents" (18 min.) is a good reminder to teachers—and parents—that the rough outdoor play of boys and the let's pretend sessions of girls are of real significance in the maturing process. Taking these ideas into the classroom, "Curriculum Based on Child Development" (12 min.) shows how the teacher can capitalize on the children's energies to stimulate interest in studies. "Making Learning More Meaningful" shows a teacher preparing a third-grade class for new stages in arithmetic.

The films are slowly paced, and not very intricately worked out in visual and verbal details, yet there is a quiet realism about them and some extra-good scenes to make up for those that fall below par. —CECILE STARR.

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SR's World Travel Calendar

OCTOBER, NOVEMBER, DECEMBER

Africa

FLOWER SHOW *(Cape Town, Oct. 15)*: Peak of the wildflower season in the Cape Province.

JACARANDA FESTIVAL *(Pretoria, Oct. 15-21)*: Fragrant, ornamental trees in full bloom during springtime.

BARRACUDA SEASON OPENING *(Natal Coast, north and south of Durban, Nov. 1)*.

VOORTREKKER CELEBRATIONS *(Pretoria, Dec. 16)*: Annual tribute to pioneers who settled South Africa.

Australia

ROYAL AGRICULTURAL SHOWS *(Hobart and Launceston, October)*.

MELBOURNE CUP *(Melbourne, Nov. 2)*: Australia's "biggest" horse race; at Flemington Racecourse.

Austria

INTERNATIONAL TRADE FAIR *(Graz, Oct. 1-10)*.

INTERNATIONAL CONGRESS FOR CATHOLIC CHURCH MUSIC *(Vienna, Oct. 4-10)*: Musicians, scholars, soloists, bishops from all parts of the world to attend.

WORLD WEIGHT-LIFTING CHAMPIONSHIPS *(Vienna, Oct. 7-11)*. At the Konzerthaus.

FEASTS OF ALL SAINTS *(Vienna, provinces, Nov. 1)*: Important feast day in Catholic Austria.

FEAST OF ST. NIKOLAUS *(Nationwide, Dec. 6)*.

Belgium

EXHIBITION *(Brussels, Oct. 2-17)*: International display of foodstuffs.

ST. HUBERT CELEBRATIONS *(Brussels, at the Church du Sablon, Nov. 3; St. Hubert, exhibition of relics, Nov. 3; Montaigu, candlelight procession, Nov. 7; Tervuren, blessing of horses, dogs, Nov. 7.)*

LOVERS FAIR *(Arlon, Dec. 2)*: Appearance of the giant Helleschsman, the marriage-maker.

Britain

FESTIVAL OF CONTEMPORARY LITERATURE *(Cheltenham, Oct. 4-8)*.

HORSE OF THE YEAR SHOW *(London, Oct. 5-9)*: At Harringay Arena.

BACH FESTIVAL *(Bath, Oct. 9-16)*.

MOTOR SHOW *(London, Oct. 20-30)*: At Earl's Court.

LORD MAYOR'S SHOW *(London, Nov. 9)*.

NOVEMBER HANDICAP *(Manchester, Nov. 11-13)*.

R.A.C. VETERAN CAR RUN *(London-Brighton, Nov. 14)*. The "race" immortalized in the movie "Genevieve."

DRAMA FESTIVAL *(Harrogate, Nov. 22-27)*.

SMITHFIELD SHOW *(London, Dec. 6-10)*: Agricultural exhibition at Earl's Court.

NATIONAL POULTRY SHOW *(London, Dec. 9-11)*.

CHELSEA ARTS BALL *(London, Dec. 31)*: At Royal Albert Hall.

Canada

INTERNATIONAL PLOWING MATCHES *(Breslau, Ont., Oct. 12-15)*.

MARITIME WINTER FAIR *(Amherst, Oct. 30-Nov. 6)*.

ROYAL AGRL. WINTER FAIR *(Toronto, Nov. 12-20)*.

GREY CUP FINAL *(Toronto, Nov. 27)*: Canadian football championship.

CHEESE EXHIBITION *(Belleville, Ont., Dec.)*: British Empire annual display.

Fiji

PATRIOTIC HOLIDAY *(Oct. 10)*: Re-enact Deed of Cession to celebrate annexation of Fiji by the British.

Finland

EXHIBITION *(Helsinki, Oct. 1-17)*: The Child in Art.

PRIMITIVE ART SHOW *(Helsinki, Nov. 1-21)*.

ART INDUSTRY EXHIBITION *(Helsinki, Nov. 15-30)*.

FINNISH MUSICAL WEEK *(Helsinki, Dec. 2-8)*: Celebrates eighty-ninth birthday of Jean Sibelius.

France

FOUNTAIN DISPLAYS *(Versailles, Oct. 10)*.

FAIR *(Marseille, Oct. 1-4)*: Famous for exhibits from French colonies.

AUTO SHOW *(Paris, Oct. 1-10)*: Fortieth annual international motor salon. At the Grand Palais.

AUTUMN SALON *(Paris, Oct. 1-31)*: A major annual art event. Paintings, sculpture by artists of today. At Grand Palais.

FOIRE GASTRONOMIQUE *(Dijon, Oct. 31-Nov. 14)*: Most famous food fair in France, in the gourmet capital of a gourmet's country.

BURGUNDY WINE FAIR *(Beaune, Nov. 20, 21)*: Various wines of the region displayed; samples offered for a small fee.

MIDNIGHT MASS *(Les Baux, Dec. 24)*: One of Europe's best-known religious observances.

Germany

OCTOBER FESTIVAL *(Munich, Oct. 1-3)*: Much beer on tap, roast chicken, sausages; Bavarians wear regional costumes.

BERLIN FESTIVAL *(Berlin, Oct. 1-5)*: Opera, ballet, concerts, art exhibitions, book readings, La Scala Opera to present "Lucia di Lammermoor," etc.

GERMAN INDUSTRIES EXPOSITION *(Berlin, Oct. 1-10)*: Top fair of its kind in West Germany.

VINTAGE FESTIVALS *(Ingelheim/Rhine, Oct. 2, 3; Braubach/Rhine, Oct. 2,-4; Grunstadt/Palatinate, Oct. 2-5; Neustadt/Weinstrabe, Oct. 2-10)*.

LORELEY FESTIVAL *(St. Goarshausen/Rhine, Oct. 2-10)*.

ST. MARTIN'S PROCESSION *(Bonn, Dusseldorf, Dujken, Nov. 10)*.

CHRISTMAS FAIRS *(Nuremberg, Dec. 3-24; Berlin, Dec. 4-19; Ulm, Dec. 5-12; Marburg, Dec. 12-22; Darmstadt, Dec. 20-24.)*

Hawaii

FAIR *(Maui Island, Oct. 7-10)*.

ALOHA WEEK *(Honolulu, Oct. 18-23)*: Pageantry, entertainment, parades, sports events.

INVITATIONAL REGATTA *(Waikiki Yacht Club, Oct. 25-31)*: Class-boat event.

THANKSGIVING DAY *(Honolulu, Nov. 26)*: Open-water Castle swimming race at Waikiki.

Israel

FEAST OF NOTRE DAME DU ROSAIRE *(Oct. 3)*: Important Marian Year event.

YOM KIPPUR *(Oct. 7)*: Solemn fast, Day of Atonement.

INTERNATIONAL SWIMMING CHAMPIONSHIP *(Oct. 15)*: Swim across Sea of Galilee.

MAWLID E'NABI *(Nov. 19)*: Birthday of the Prophet Mohammed. Ceremonies at Ramleh's Great Mosque, Al Jezzar Mosque in Acre.

FEAST OF THE IMMACULATE CONCEPTION *(Dec. 8)*: Special service at Church of the Dormition, Jerusalem.

CHANUKAH *(Dec. 21-28)*: Feast of Lights. Torch of Freedom lit at Modi'in, birthplace of the Maccabees, carried to Jerusalem by runners. Torchlight procession up Mt. Zion.

Portugal

FAIR *(Vila Franca de Xira, Oct. 3)*: Bullfights, regional dances, songs.

PILGRIMAGE *(Fatima, Oct. 12, 13)*: One of two important treks to this shrine.

FAIR *(Golegã, Nov. 10-12)*: Fair of St. Martin.

RESTORATION DAY *(Nationwide, Dec. 1)*: Marks restoration of Portugal in 1640. Parades.

FEAST OF ST. SYLVESTER *(Funchal, Madeira, Dec. 31)*: Magnificent display of fireworks.

Puerto Rico

SAINTS DAYS *(Yabucoa, Oct. 2; Aguada, Oct. 4; Naguabo, Vega Baja, and Yauco, Oct. 7; Canovanas and Rio Piedras, Oct. 12; Quebradillas, Oct. 24; Aquadilla, Nov. 4; Guayanilla, Humacao, Juncos, Las Marias, Las Piedras, and Vieques, Dec. 8; Ponce, Dec. 12.)*

Sweden

FLAT RACES, HURDLES *(Stockholm, Oct. 2, 10, 17, 24, 31)*.

MOTOCYCLE NOVEMBER TROPHY *(Eskilstruna, Nov. 13, 14)*. International reliability trial.

GYMNASTS' FESTIVAL *(Stockholm, Nov. 21)*.

CHRISTMAS FAIR *(Stockholm, Nov. 28)*. At City Hall.

NOBEL PRIZE GIVING *(Stockholm, Dec. 10; Peace Prize awarded at Oslo, Norway, on Dec. 10)*.

Thailand

BALLET SEASON *(October-April)*.

MEMORIAL *(Ayudhaya, Oct. 31)*: Srisuriyothai memorial marked with sports events, parades.

KING'S BIRTHDAY *(Dec. 5)*: Special religious services.

Turkey

PATRIOTIC HOLIDAY *(Nationwide, Oct. 29)*: Republic Day recalls time of proclamation of the Republic in 1922; parades, band concerts, torchlight processions, dances.

ST. ANDREW'S DAY *(Fener, Nov. 30)*: A feast day in Greek Orthodox Church on Golden Horn.

USA

BLUE RIBBON HORSE SHOW *(Santa Barbara, Cal., Oct. 14-17)*.

ARENSBERG ART COLLECTION *(Philadelphia, Pa., Oct. 16)*: Opening date of fabulous new collection at Philadelphia Museum of Art.

MUSIC FESTIVAL *(Worcester, Mass., Oct. 18-23.)*

ANTIQUE SHOWS *(Philadelphia, Pa., Oct. 1; New York, N.Y., Oct. 11 16; Boston, Mass., Nov. 2-5; White Plains, N.Y., Nov. 15-20.)*

FOLK DANCE FESTIVAL *(Seattle, Wash., Nov. 5.)*

ART SHOW *(Wilmington, Del., Nov. 5-Dec. 5)*: For Delaware artists only.

HORSE SHOW *(Harrisburg, Pa., Nov. 8-12.)*

ALL-WESTERN BAND REVIEW *(Long Beach, Cal., Nov. 27.)*

MID-WINTER SPORTS CARNIVAL *(New Orleans, La., Dec. 27-Jan. 1.)*

SUN CARNIVAL *(El Paso, Tex., Dec. 27-Jan. 1.)*

—ROBERT MEYER JR.

Further information may be obtained by writing World Calendar, The Saturday Review, 25 West 45th St., New York 36, N. Y.

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BOOKED FOR TRAVEL

Dining and Tenzing on the Italian Coast

POSITANO, ITALY.

IF YOU are an artist in the matter of paints and oils, or merely artful in the matter of the good life, I would invite your *attenzione* to the metropolis of Positano, a settlement plastered against a southern Italian mountainside, where the muffled castanets of the wooden shoes keep the beat of the ordinary day and jasmine rides the evening air like mist over a moor.

Positano inhabits the inside of a V, greeting with its rocky outstretched arms the strong morning sun burning out of Africa across the Tyrrenhian Sea. Houses and hotels and sunny *pensiones* climb the steep sides of the palisades, purple waterfalls of bougainvillea spill over the villa walls, and a man who parks his car on the town's single street props cobblestones against his tires lest the brakes protest too much against the steep incline and give up the hold.

Far down at the bottom of the V, the sea comes to Positano along the fringe of a narrow beach, black and stony. Umbrellas curve in a shallow S along its edge, banks of cabanas, startling orange and white, and blue and white, huddle shoulder to shoulder, as if there were hardly enough room for all. The double-ended paddles of kayaks plop languidly in the sea, water skiers skim the blue far out from shore, and tourists in narrow-brimmed straw hats that are blue or red or maize haggle with the keeper of the boats who will send them out to sun on a rock and pick them up again when it's time for a late lunch. And looking down at it all with an air that is surely indifferent is the mammoth mass of the mother church of Positano, crowned with a dome that is a mosaic of yellow and green, and looking quite as comfortable as the Capitol at Washington were it deposited without notice in an alley of Greenwich Village.

Far out in the haze are the Siren Islands, and the sirens are still on hand, lounging in strips of Bikinis on the off-shore rocks and also in front of the bronze lions that guard the beginning of the 395-odd steps that lead up to main street, stuck in the crags above. Painters and travelers, Italian admirals, bohemians, Viennese countesses, and ladies who own dogs and have villas in Paris sip their scarlet Campari-sodas in the noon sun and inhale the air that is heavy with baking pizzas and simmering olive oil. Zinnias fade in a vase in a tiled, seaside shrine, umbrellas stamped with the legend of Coca-Cola flap in the breeze, and passengers put out in a longboat to board the steamer fuming black smoke offshore, impatient to depart for Naples, two hours down the coast.

Before there were tourists, Positano was interested in fish, and doubtless when the tourists are tired of it—an eventuality that hardly seems likely at the moment—the fish will remain faithful. Indeed, when the sun slips back of the mountain, which is early in the day, and the waiters begin to spread cerise tablecloths on the open terraces that look down on the incredible view below, some fishermen still take out their boats, protected from sun and storm by oblong canvas sheets spread taut above the deck. And when night comes finally, and the tablecloths are surrounded by diners, a score of white lights bob in the black of the sea, where men have gone to seduce *Merlucci*, a sort of stockfish, and rockfish, and sometimes lobster.

THE seduction of the tourist, a vastly more profitable enterprise, seems to have had its beginnings when a group of German artists came before the war and found Positano cheap, beautiful, possessed of a myriad of fantastic views, and a patent disinterest in the strange ways of foreigners. During the past war British and American units, up from a hard fight at Salerno, found a certain therapy there too, and so nearly every private house was requisitioned and Positano became a rest center. After the war the artists were back, and behind them their fellow travelers of the neighboring arts, who might otherwise invade Fire Island or Nantucket or Taxco or St. Tropez.

Built with ECA money in 1945 and 1946, small hotels and handsome pensions went up in fast order until now there are twelve establishments up in the rocks, with room for 280 visitors. Furnished rooms can take 1,000 more and the crags are full of furnished villas and flats. Hotels like the Sirenuse and the Miramare have brought a new kind of life to Positano, for they are modern, decorated with taste and charm. My room at the Sirenuse has a beautiful tiled floor, inlaid etchings in the panels of the

Lawrence Washington Slept Here

By THURMAN PRICE

THINGS HAVEN'T CHANGED MUCH in Bermuda since George Washington's time. There are cars now—little ones. They are allowed to work up to a steady trot of 20 m.p.h. on the left side of the road—fast enough to fulfill social engagements over the whole beautiful country on a long, casual day.

Or, if you're really caught in Bermuda's subtle atmosphere, the gentle ease of a Bermuda buggy will lull you into the soothing tempo of a dream . . . be it an 18th or 20th century one.

WHEN THE FUTURE "father of our country" was only 20 years old, Bermuda was already a noted health resort . . . with a strong British flavor. It was natural then, that George Washington's ailing half brother Lawrence should go there in 1752 to recover his health. He was attended by Dr. Forbes, a philosophical Scot, who put Lawrence on a rigid Lenten regime.

A letter from Lawrence to his wife describes how he was kept . . . "*meritoriously abstaining from flesh of all kinds, and all strong liquors, and riding as much as I can bear.*" He ended his letter by asking his wife to "*come to Bermuda and bring George.*"

IF GEORGE *could* have boarded a plane and arrived in Bermuda after a leisurely lunch, it would have been an easy matter to visit his brother. But in those days, it meant an uncertain voyage of many days each way and George could not spare the time.

George stayed in Virginia. So it comes about that old St. Peter's Parish Church, unlike many another Colonial church, cannot boast that George Washington sat there.

Even if St. Peter's has no "George Washington Pew," it does have an epitaph to old Dr. Forbes, etched on its marble walls near the font. It is a strikingly premature tribute to psychosomatic medicine. The good doctor may not have studied psychiatry as we know it, but his common sense told him that emotional turbulence often went hand in hand with a stomach ache. We are sure that were he living now, his panacea would be a trip to Bermuda by Pan American Clipper*. For in going by Clipper, you get there in a few hours and can spend *all* your time letting Bermuda get the upper hand on what ails you.

*Trade-Mark, Reg. U. S. Pat. Off.

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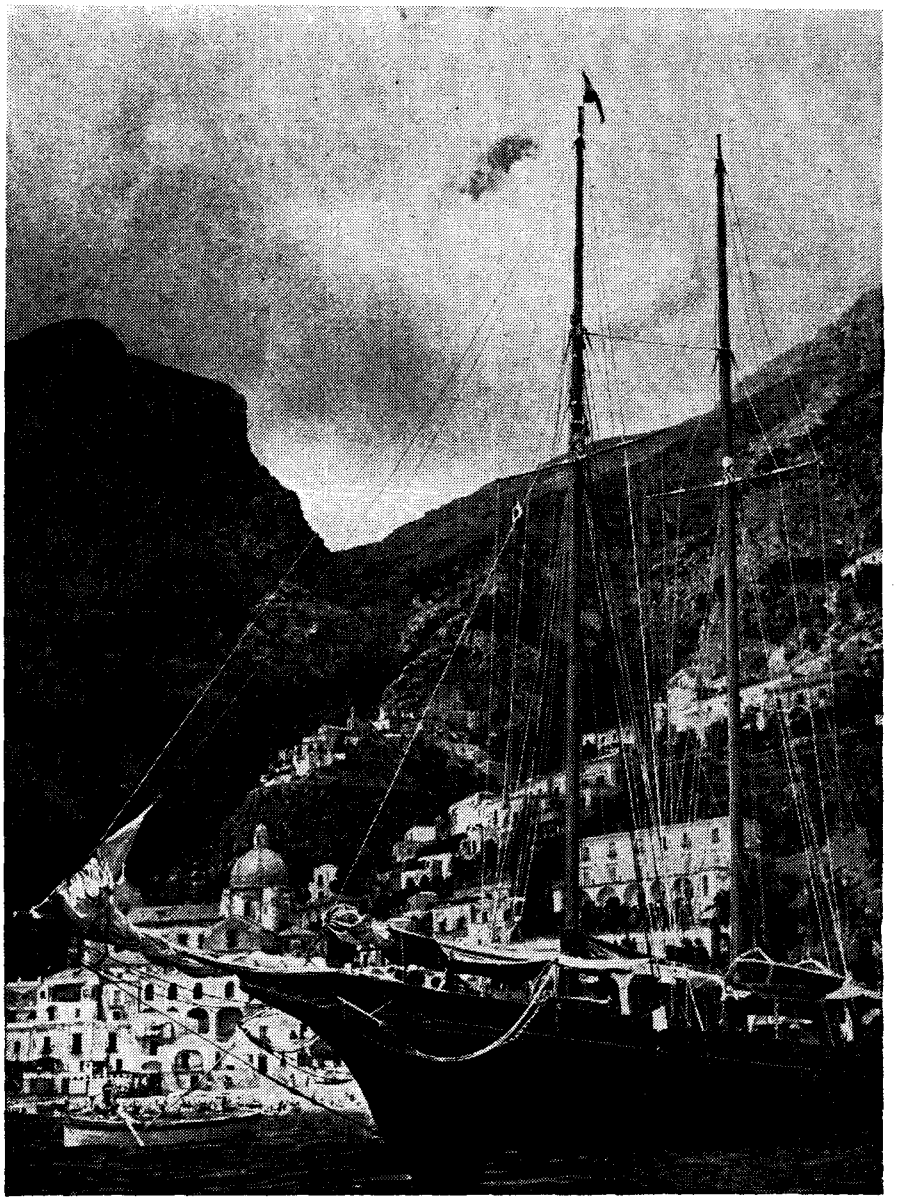
closet doors, a terrace over the sea. Five steps spiral upward to the bath. It costs 4,800 lire a day, meals included, which is to say somewhat less than $8.

For under $5 a day, however, you can stay at a *pensione* like the Casa Maresca, which has less of the frills and more of the comforts of home than any hotel. The Casa was opened four years ago by John Maresca, who did time in a fruit store in Astoria, Queens, and also in the mess tents of the 398th Infantry when it was stationed at Camp Breckinridge, Kentucky. Says John, shucking off a leather sandal and leaning a bare foot on the great sweep of his tiled terrace where the Maresca life revolves, "Here I am free." In his free time John is whipping up such specialties as *cato di patate* (salami, mozzarella, ham, parmigiana, mashed potatoes, and milk), green squash cut into toothpick strips fried in cheese and flour, and fluffy pizzas that might be airborne by the gentlest wind blowing eastward out of Capri. Giovanni waits the tables, gets cars, distributes mail: sons run to the corner with cigarettes: cousins wash dishes, and peaches ripen on the terrace.

In crannies all over town tailors and shirtmakers turn out beachcoats ($6), pedal pushers ($3), shorts ($2), shirts ($4) all made to measure and hand-tailored in about two days. One store that divides its space with a stock of dry pasta will turn out sleeveless sweaters, your choice of color combinations, overnight delivery, $3.50. Nidel has Italian shirts, German blouses, and fabulous dolls made by Lenci of Turino. At the sign of the Sandali overlooking the beach you can have your own leather sandals made for $3.50.

When Positano is working, Mayor Selsare is in the Commune, dressed in swim shorts and sweatshirt, receiv-



Positano—"plastered against an Italian mountainside . . . greeting the African sun."

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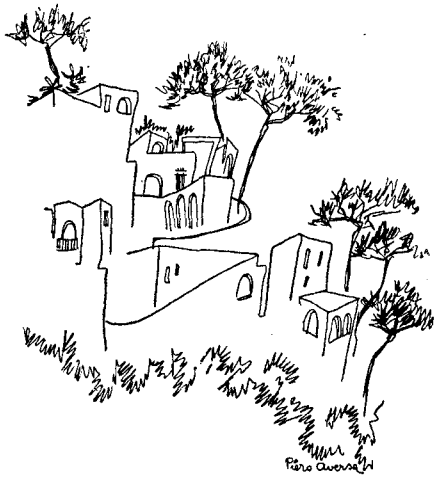
ing any of his constituents—number, 2,700. By noon he is working his way down the *scalinatella* to the beach. As for the artists, they are in their ateliers or in the spacious studios of the Positano Art Workshop, an American enterprise that is affiliated with a similar operation in Taxco, Mexico. The Workshop, which opened last year in a lovely, terrace-bound villa, gets students and artists lodging and meals in town, offers working space and instruction, wraps the whole kit up for $55 a week.

When Positano is through working in the evening it meets with the playing guests under the grape canopy at the Buca, by the sea, where the band is fond of playing "Wilhelmina" from "Hans Christian Andersen," using a dubbed-in Italian lyric about Positano. The dress may vary from black blouse, black slacks, and clouds of Joy perfume to hand-made culottes delivered by the tailor that very afternoon. Two-dollar boatmen's shirts with blue stripes and a crew neck pass nicely too. A new vogue in hair-do's is starting—the single pig-tail.

The assemblage eats eggplant *alla parmigiana* and dances to "Wilhelmina" or rather "Positano," and those who are dauntless depart on a midnight safari along a precarious mountain path, then across the rocks and sand of Fornillo Beach, an enclave that can only otherwise be reached by boat. At the end is another grape-arbor called La Poupee, where a soft and dreamy danceband plays gently while blue-and-green lights flicker in the vines overhead. At two A.M. it all breaks up and those who are indecently young scamper back over the mountainside raising a sort of multilingual, international hell en route. Anyone over twenty-one who climbs back to the main road at that hour will come to understand why they knighted Sir Edmund Hillary. You don't have to be a Sherpa tribesman to get along in Positano, but if you're a goat and you can paint it helps.

—Horace Sutton.



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DAY by day, in every way—to borrow the formula of the once popular high priest of optimistic auto-suggestion—things are getting better and better for the reader who likes to buy good books for less than a dollar apiece. Costs have pushed the prices of Everyman and World's Classics and Modern Library volumes above the dollar mark, but worthwhile Mentor Books and Signet Books and Pocket Books abound in increasing numbers, the Penguin titles are now more than a thousand strong, the line of Anchor Books grows steadily in value and interest—and Alfred Knopf, through a subsidiary company, has just entered the soft-cover field with Vintage Books. These attractive volumes (their format and decorative covers bear a general resemblance to those of the Anchors) are reprints of books that have already made their mark under the Knopf name, and they are priced at ninety-five cents each.

The nine titles with which Knopf has chosen to launch his venture are: Tocqueville's "Democracy in America" (2 vols.); Eric Bentley's "In Search of Theatre"; "The American Political Tradition," by Richard Hofstadter; "The Art of Teaching," by Gilbert Highet; Alfred Einstein's "A Short History of Music"; E. M. Forster's "Howards End"; André Gide's "The Immoralist"; "The Stranger," by Albert Camus; and "Death in Venice and Seven Other Stories," by Thomas Mann.

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Tocqueville studied the facts of democracy, as they were to be found in the United States in the 1830's, in order that France might benefit by his findings; but when he sat down to write the second part of his work he wrote for posterity, and he raised questions regarding the potentialities and dangers of democracy that are with us still. The editor of this admirable edition, Phillips Bradley, does not exaggerate when he declares: "The second part ranks even among the greatest of social philosophies from Aristotle to Pareto; as a reasoned and objective appraisal of the democratic way of life it is unsurpassed." Eric Bentley is a critic who knows the theatre of many countries from both sides of the footlights. Whether he is exposing the failings of Eugene O'Neill, probing the myth of the Abbey Theatre in order to get at the truth, saluting the criticism of Stark Young, telling us what should not be done to Shakespeare, making up an Ibsen balance sheet, rapping the pretensions of semi-intellectuals and Broadway liberals, examining Yeats's achievement as a dramatist, writing of Strindberg or Pirandello or Shaw, the French stage or the German stage or the Italian stage, he has something of his own to say, and he says it in a way that is worth hearing. One may disagree with him—I think, for example, that he is too generous to Pirandello's faults and too blind to Fry's virtues—but, even while one disagrees, one's respect for him is coupled with a fear that he may not be wrong.

RICHARD HOFSTADTER is another writer who knows his own mind and is not averse to heterodoxy. To read his challenging studies of great figures in American political life, from the Fathers to Franklin Roosevelt, is to be made to reexamine one's own beliefs in the light of his arguments. It is always a stimulating pleasure to encounter Gilbert Highet's mind, regardless of the subject with which it may be dealing, and I am sure that his Vintage Book tells teachers a great deal about the art of teaching; but as I read it I became increasingly aware that it has a great deal to tell learners about the art of learning. As for "A Short History of Music," I must let others bear witness to its excellence—I am not competent to judge it. "Howards End" is probably the novel that comes closest to being as good as Mr. Forster's most fervent admirers like to believe his novels are. "The Immoralist," now more than fifty years old, is one of the early documents in the long act of confession that obsessed Gide's mind and channeled his talents during most of his lifetime. "The Stranger," with which Camus began to win fame in 1942, has been hailed as a remarkable statement of the human predicament; but Camus so stacks his cards in this novel that I can find his dealing of them neither honest nor significant. The worth of the Mann collection is indicated when one says that it contains "Death in Venice," "Mario and the Magician," "Tonio Kröger," and five other stories.

—Ben Ray Redmond.

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Just Published

MANY of the books described below, which cannot be reviewed in this issue because of limitations of space, will be given more extended treatment in forthcoming numbers.

THE ACROBATS. By Mordecai Richler. G. P. Putnam's Sons. $3.50. Fun and passion, as they are turned on and off, by a bunch of internationals in Valencia during a festival week in 1951. A novel.

ADVENTURE IN FREEDOM. By Oscar Handlin. McGraw-Hill Book Co. $3.75. A history of the Jews in America by the Harvard historian and author of "The Uprooted." Its publication is timed to jibe with the coming celebration of the three hundred years—the first twenty-five Jews came to this country in 1654—the Jewish people have spent in this country.

AGAMEMNON. By William Alfred. Alfred A. Knopf. $3. A refashioning, in verse, of Aeschylus's great tragedy, which first appeared in *Botteghe Oscure XI*.

AMERICAN CAPTAIN. By Edison Marshall. Farrar, Straus & Young. $3.95. Broad chests and robust bosoms set in the days of 1812, when the hero, a straight-thatch named Homer Whitman, was an American sailing captain mixed up with the rascals on the Barbary Coast, and with, as well, the gold of the pharaohs, vengeance, and a smoking pursuit to England.

AN ARTIST IN LOVE. By Philip Lindsay. Roy Publishers. $3. A novel, based on the lives of Thomas Lawrence, the English painter, and his relationships, which were hot ones, with the Siddons girls—Sarah Siddons, the mother, and her daughters, Sally and Maria.

THE ANATOMY OF A CRIME. By Joseph F. Dinneen. Charles Scribner's Sons. $2.95. Subtitled "A Startling Parallel to the Great $2,500,000 Brink's Robbery," Mr. Dinneen's book tells of the life of one Tony Turchino, a hood who is befriended by a cop, and who the cop believes—although he will never be able to prove it—is behind a similar robbery of a Doane's Transfer truck, where, also, two-and-one-half million cabbage leaves are snatched.

THE BATTLE DONE. By S. Leonard Rubinstein. William Morrow & Co. $3.50. Some serious words about a Jewish army sergeant stationed with a German prisoner-of-war unit in South Carolina during the last war. A first novel.

THE BENCHLEY ROUNDUP. Edited by Nathaniel Benchley. Harper & Bros. $3.50. Manna directly from above, this is a collection of about ninety pieces written by one of the great masters of fun between the years 1915 and 1945. There is a foreword by a son, who, in his own right, is turning into a relishable humorist.

THE CLASSIC ANTHOLOGY DEFINED BY CONFUCIUS. Translated by Ezra Pound. Harvard University Press. $5. A translation on a group of early Chinese odes and ballads that were first chosen from some three thousand of the same in the year 484 B.C. by Confucius.

DOWN WITH SKOOL! By Geoffrey Willans and Ronald Searle. Vanguard Press. $2.50. More of Mr. Searle's jagged, frequently not-so-funny, drawings of life in the English school system. The text is by Geoffrey Willans, and the protagonist a boy named Nigel Moesworth, who is the hot thorn in the side of St. Custard's.

EASY PAYMENTS. By Roy Doyle. Hermitage House. $3. A novel, done in drear and drab, about a beneficent young man who gets a job as a bill collector in a poor urban district at the same time worrying how he can escape *his* bill collectors.

EDEN TWO-WAY. By Chad Walsh. Harper & Bros. $2.50. A collection of poems, many done in a near free-verse style, by Mr. Walsh, who knows a lot about the Bible and is a professor at Beloit College.

EDWIN ARLINGTON ROBINSON. By Edwin S. Fussell. University of California Press. $3.50. A critical biography of E. A. Robinson, whose collected poems are exhausting to carry from room to room on a hot day, and who was the last of our purely romantic poets.

EXPLAINING THE ATOM. By Selig Hecht. Viking Press. $3.75. A new edition, revised by Dr. Eugene Rabinowitch, of a highly popular guide on atoms and such first published in 1947.

THE FEMALE APPROACH. By Ronald Searle. Alfred A. Knopf. $3.50. A collection of cartoons by Mr. Searle, English, whose nervous drawings deal with women, and especially with that awful country which he originated—St. Trinian's ghoul for girls.

THE GALLANT HEART. By Susanne McMasters with Albert Idell. Doubleday & Co. $3. A story about a horse named Ben Lewis, who was the life and love of the McMasters family until his death in California, whence he had been shipped to play the part of another horse, Man O' War, in a movie.

THE GOOD TRAIL. By Bill Geagan. Coward-McCann. $3.50. A kind of autobiography by an old Maine nature lover, about his life as a wind and tree watcher, and how he has made such an existence pay his way in this old urban kettle of ours.

HANG UP THE FIDDLE. By Frederic Babcock. Doubleday & Co. $3.95. About a young Nebraska newspaperman and a decision he has to make anent a childhood friend who is an outlaw's son.

THE HEART IN EXILE. By Rodney Garland. G. P. Putnam's Sons. $3.50. A novel, based on the problems of homosexuality, told from the point of view of a psychiatrist, who is himself bisexual.

JOURNEY BY THE RIVER. By John Prescott. Random House. $3. The "Canterbury Tales" done in wagon wheels and singing lead. The time is 1847, the assemblage a group of variously discomfited Easterners, and the destination the land of Oregon.

THE LONG SHIPS. By Frans G. Bengtsson. Translated by Michael Meyer. Alfred A. Knopf. $4.50. A long novel about Orm, captured by the Vikings in the tenth century, and of his travels with them from Denmark to Spain to Africa to Ireland to England and back to Denmark.

LOVE AND MONEY. By Erskine Caldwell. Duell, Sloan & Pearce. $3.50. A new novel by Mr. Caldwell, whose inkwell is bottomless, about a between-the-books author who gads all over the South in pursuit of a warmbody who takes his fancy in a Florida cocktail lounge.

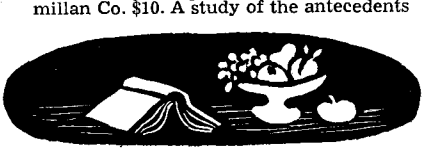
MADELEINE YOUNG WIFE. By Mrs. Robert Henrey. E. P. Dutton & Co. $4. The third, and maybe final—at least until more years have a chance to pass—edition of Mrs. Henrey's tale of herself. Here, the story covers the years 1937-1953 and tells of London during the Blitz, return to France and the building of her dream house, and the film career of her son, who was, you will remember, the tow-headed boy in "The Fallen Idol."

THE MAGIC MARGIN. By Martin Yoseloff. E. P. Dutton & Co. $3. A novel, the author's third, about a family on Bleecker Street (careworn mom, sly dad, mixed-up son, lusty sister) and how they dream of better things and shinier shoes and how in the end the dream goes and the real face of life looks in the window, leans in over the sill of evening, pale, wan, and hungry.

THE MAN IN THE THICK LEAD SUIT. By Daniel Lang. Oxford University Press. $3.50. A collection of reports, originally published in *The New Yorker*, about atom bomb explosions, atomic scientists, the places atom project workers live, as well as some words on uranium prospecting in Colorado, and on flying saucers.

THE MAN WHO LIVES IN PARADISE. By A. C. Gilbert with Marshall McClintock. Rinehart & Co. $3.75. An autobiography by Mr. Gilbert, who is, in case you're too old to know, the man responsible for the Erector set, sleighsful of educational toys, and the recently adopted American Flyer model railroad. Besides being an acute businessman, Mr. Gilbert is a sportsman, and developer of real estate in Connecticut.

MODERN GERMANY. Its History and Civilization. By Koppel S. Pinson. The Macmillan Co. $10. A study of the antecedents that have made present-day Germany what it is.



MY NAME IS TOM CONNALLY. By Senator Tom Connally, as told to Alfred Steinberg. Thomas Y. Crowell Co. $5. The autobiography of one of the grand old whiteheads of the Senate, who was born in 1880 on a cotton farm in East Texas, became a lawyer, got into politics, and has now been a member of the upper house for thirty-six years.

THE OLD SCHOOL TIE. By Arthur Tuckerman. The Macmillan Co. $3.50. A kind of autobiography which tells of the author's experiences as an American pupil in an English public school, a French school, and as a law student at Oxford. In between were trips with his father to Wiesbaden, Egypt, Switzerland. The time is before and during the First World War.

103 LYRICS OF COLE PORTER. Edited by Fred Lounsberry. Random House. $3.50. A collection, with appreciative comments, of some of the best of the lyrics (there is no music) Mr. Porter has written since those over-the-rainbow days when he was the prince of Yale.

PARADISE TO LEEWARD. By Wesley A. Bush. D. Van Nostrand Co. $7.50. An account, mostly for sailors and those with enough lettuce to make such a junket themselves, of a trip Mr. Bush recently made down the coasts of Baja California and western Mexico in a gaff ketch. Also along were his wife, son, and cocker spaniel. Many maps and drawings.

PEOPLE OF THE BLUE WATER. By Flora Gregg Iliff. Harper & Bros. $4. Herein are the experiences of Mrs. Iliff as superintendent and teacher among the Indians of the Colorado River Canyon country.

SALAZAR IN PORTUGAL. By Christine Garnier. Farrar, Straus & Young. $3. A close portrait, by a young French writer, of Salazar, the little-known Prime Minister and virtual dictator of Portugal.

SPEAK TO ME, BROTHER. By Anne Miller Downes. J. B. Lippincott Co. $3.50. Some soft hearts and delicate flowers about the oldest daughter of a poor but cultured family, who, because of one thing and another, ends up raising her brothers and sisters as well as a wayward cousin.

THEY RAN FOR THEIR LIVES. By John Brick. Doubleday & Co. $3.50. Three tales of escape, one of which takes place during the Civil War, and the other two during the Revolutionary War.

THOMAS HARDY. By Evelyn Hardy. St. Martin's Press. $5. A critical biography of the Victorian novelist and poet.

TO NEXT YEAR IN JERUSALEM. By David Marcus. St. Martin's Press. $3.50. How a young man, who is Jewish by race and religion but Irish by law, works his way to what seems right—settling in Palestine. The time is 1947.

TYRANNY ON TRIAL: The Evidence at Nuremburg. By Whitney R. Harris. Southern Methodist University Press. $6. An examination of the whole Nazi creed and practice as it emerged from the testimony and evidence presented at the Nuremburg trials, during which the author was a member of the prosecuting staff.

THE WELL OF THE SILENT HARP. By James Barke. The Macmillan Co. $3.75. The fifth and final volume of Mr. Barke's long fictional life of Robert Burns.

THE WICKED PAVILION. By Dawn Powell. Houghton Mifflin Co. $3.50. A new novel by Miss Powell, who can write short stories as sharp as a baby's fingernails, about a bunch of fringe folk who frequent the Café Julien, a quiet restaurant just off Washington Square, N.Y.

A WOMAN IN THE POLAR NIGHT. By Christine Ritter. Translated by Jane Degras. E. P. Dutton & Co. $3. An account, done in a salubrious fashion, of the year or so Frau Ritter spent in Spitsbergen alone and with her husband, where she had plenty of time to watch the twenty-four day come in, as well as, in the spring, stupefied bears trying to wake up.

THE YEAR THE YANKEES LOST THE PENNANT. By Douglass Wallop. W. W. Norton & Co. $2.95. A terrible fantasy, set in the year 1958, about a Washington real-estate man and lover of the Senators, who sells his soul to the devil so that his team may topple the Yankees.

—WHITNEY BALLIETT.

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U. S. A.

Continued from page 43

not cause the House Committee to mend its ways, Bishop Oxnam requested a hearing for the purpose of clearing up his file. This reviewer was present at the hearing, and believes "I Protest" is a truthful and fairly complete report of what took place. Briefly what happened was:

(1) The committee refused to listen to the bishop's replies to charges related to material in the file as published in the *Washington Post.*

(2) Instead the committee entered the charges and his reply as an exhibit and launched a score or more of new charges, which it had concocted in secret hearings held for that purpose in the period immediately prior to the bishop's appearance before it—charges which it had refused to describe to the bishop or his counsel in advance of his appearance before them.

(3) When it developed that the bishop was prepared to answer these charges, even though some of them concerned events more than thirty years old, the committee refused to enter into the summaries which stand in the record of each charge the fact that the bishop had denied or refuted the charge.

(4) The committee voted at the end of the hearing that it had "no record of any Communist Party affiliation or membership by Bishop Oxnam," but Jackson of California, Velde of Illinois, and Clardy of Michigan refused to vote "that after every listing of the Bishop's name in any group which we have discussed today that it be clearly printed wherever the Bishop has denied membership that he did deny membership . . ."

The bishop's conclusion, abundantly supported by the evidence, was "that they had been out to get me . . . to portray me as an unthinking dupe . . . to carry the impression of a subversive, cornered at last. I realized there was no intention to face the facts of a vicious and un-American procedure, no willingness, in fact, to change a false record."

The book's most important omission is the "file" published by the *Washington Post,* together with the bishop's answers. Its most significant contribution is its revelation of the power of the truth in the hands of a man who has the courage to fight back against tyranny in any form. It is worth noting that the House Committee has not sought a return engagement with Bishop Oxnam, although this book would seem to demand that it do so.

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Fiction

Continued from page 40

good reason to believe that our hero will become a sadder, wiser, happier, and considerably less callow man. With Wilhelm Meister, he has learned that "art is long, life short; judgment difficult, opportunity transient."

Mr. Kauffmann understands family and racial relations, Miami style, and he gives us people who are intrisically interesting for what they think and how they develop. He writes with intellectual clarity about whatever interests him along the novel's way, with plenty of narration and exposition tossed in to help the reader navigate. He knows that prosperity can be the worst punishment for a badly stocked mind, and he illustrates it in the enveloping action of his novel. When he tells you about the watch business, teaching, or the psychiatric currents of a Miami party, you sense that he's giving it to you straight.

For all the effort, though, "A Change of Climate" never advances from readability to distinction. Page by page it's fun; taken as a whole it's a grab-bag in which not many searchers will find anything very memorable.

Notes

HERO AT ODDS: Robert Macy, thirty-four-year-old hero of William Fain's **"The Lizard's Tail"** (Alfred A. Knopf, $3.50), had been in the Army Air Force during the Second World War, stationed for much of the time in Egypt, afterward engaged for a while in New York newspaper work. But when Macy was fired he was never sure why, he just drifted along "idly, nervously, and unhappily, looking for a job now and then, always afraid he would get it," not managing to live within the means of a $300-a-month trust fund administered by an older sister.

The trouble with Robert is that he can't stand anyone who is competent and relatively happy, and this seems to include everyone he knows. This malaise leads him to follow through on a wild boast made at the height of a drinking bout—to go to Africa as director of an embryo airline in the independent principality of Maghrabi.

Robert sails for the job the day after his wedding to Mary Curtiss, and on shipboard meets the luscious Mme. Desiree Cohen, widow of an officer of the French Foreign Legion, now married to the Pasha of Maghrabi's right-hand man, occasional solace of the aged Pasha himself. But this beginning is almost prosaic in comparison with his lurid and frustrating experiences in Maghrabi, hypothetically sovereign and only hypothetically governed by U.S. Army officials who won't let the Pasha assemble even a hypothetic airline.

The proposed airline nevertheless comes into being, through no fault of Robert's confused efforts. And when the Pasha's line finally does make its solitary flight, carrying a group of middle-aged German technicians and ex-generals, Robert sets the plane's controls for a crash, and bails out. He is already wanted for a murder he did not commit, a crime U.S. administrators have charged against him, and his sabotage of the Pasha's project puts him in bad, all around. It seems best that he return to New York and Mary.

For a short time he assumes the disguise of a relatively normal job. But Robert is still Robert, and one more bizarre fiasco drives him back to Egypt, and Mme. Desiree Cohen. This novel of sharp contrasts and straight-faced satire is far more plausible and amusing than its surface plot would suggest. Where everything is incongruous, Mr. Fain seems to suggest, nothing is so very unreasonable, the most outrageous oddities are in fact prosaic. —KENNETH FEARING.

GOD'S SALES-GIRL: Readers old enough to remember Aimee Semple McPherson, sometimes billed as "the world's most pulchritudinous evangelist," will be able to provide the fantastic background out of which Elsie Oakes Barber has fashioned her fourth novel, **"Jenny Angel"** (Macmillan, $3). Jenny, sometimes referred to as "God's sales-girl," is also a beautiful evangelist. She, too, is given to white gowns and red roses, to melodramatic consortings with the unsaved aristocracy of the underworld, and to the construction of a vast temple which is occupied, on a twenty-four-hour shift, with prayers and petitions to the powers on high.

But persuasive fiction is something more than resemblances. It is resurrections. Jenny merely suggests Aimee without ever successfully becoming herself. She is less a character than an echo, and it is the echo that lingers. We are told that she lives in the slums of Boston, drifts about until she is taken in by the Lighthouse Rescue Mission, marries its director, and emerges therefrom as the Scarlet Angel with a remarkable capacity to enthrall repentance-hungry crowds.

Aimee Semple McPherson haunts the book without ever inhabiting it; In fact, no one inhabits it. It is all a matter of gears, grease, wheels, and determination. —CHARLES LEE.

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Education 1954-55/A Newscast

Continued from page 21

presidents supported the publishers.

The Alabama Polytechnic Institute actually tested what it would mean to comply with the law: to screen and label their own 150,000 books only would have taken more than a million dollars and—since an average book was found to have about 280 cross-references to other authors—the checking of 28,000,000 authors.

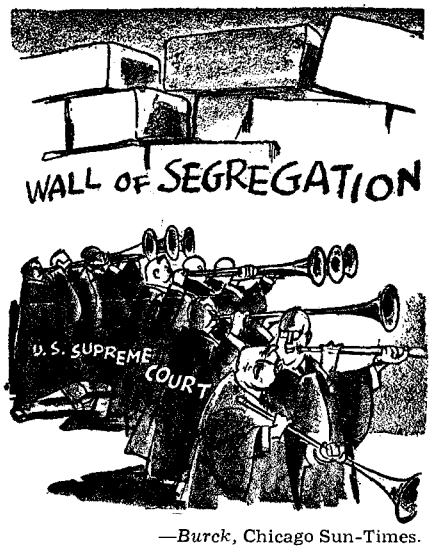
The court that heard the publisher's case called the law totally impracticable, said it would rule out all textbooks, and declared it unconstitutional, in violation of the Fourteenth Amendment. The court also hinted strongly that the state legislature had inexcusably interfered with the functions of the executive branch—the education departments and school administrators.

An afterthought: the author of the law was the only incumbent not to be reelected in the recent primaries.

• • Speaking of textbooks, last year the nation spent only $3.49 for textbooks for each elementary and high school student. But this was 5.4 per cent more than a year ago. The total spent was $135,700,000 plus another $41,200,000 for college texts.

• • Last year at this time I reported that the educational foundations had been "cleared" by the Congressional Cox committee, but added that there were rumors of a new committee moving into the field to re-investigate. I said: "More about that a year from now." Well, here we are:

The Reece Committee took over. It heard mainly hostile witnesses in public, wrote a research report in which it almost promised to prove that the foundations and the schools had precipitated a "revolution" which, at least by implication, was un-American, between 1933 and 1936. The "research" report scorned the "empirical approach." It objected to experiments whose outcome could not be predicted or controlled. Unwittingly the committee staff managed to label excerpts from the writing of earlier Popes as typically Communist. Eventually the committee came close to blowing up in its own face, and canceled public hearings before the foundations themselves could be heard. The Carnegie, Ford and Rockefeller foundations, however, submitted sworn statements giving vigorous, specific, and negative replies to the committee's charges, and in publicizing these replies gave the nation a forthright statement of the nature and necessity of free enquiry.



—*Burck*, Chicago Sun-Times.

"It's just a matter of time now, before it falls."

Generally the attacks on academic freedom seem to have lessened. At the annual convention of the American Association of School Administrators (where a record number of 772 speeches and talks were made) California's school superintendent, Herbert C. Clish, disagreed with some of his more cautious colleagues. He said that the willingness of teachers to stick their necks out has been impaired everywhere. At the Columbia University Bicentennial, Mrs. Agnes Meyer, of the *Washington Post and Times Herald* and the National Citizens Commission for the Public Schools, and Irving Dilliard, of the *St. Louis Post-Dispatch*, warned educators that the defense of academic freedom was only part of the total fight in defense of all freedom. They wanted more courageous action.

Support came, too, from the education committee of the National Association of Manufacturers. It said: "It is the responsibility of education to support, and frequently to lead, the necessary and continuing fight to preserve freedom of expression and freedom of inquiry. Even tolerance of intolerance must be safeguarded, so long as that intolerance does not destroy our American heritage of freedom."

• • The continued growth of the National Congress of Parents and Teachers—membership now approaching nine million, with 39,000 local units—documents the continuing momentum of the citizen movement in support

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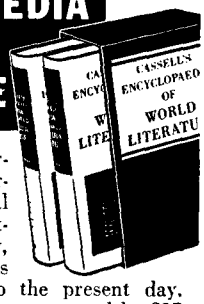

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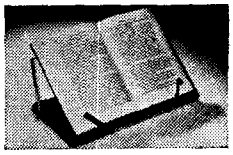

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NEW YORK AUDIO FAIR SUPPLEMENT PREVIEW
The Saturday Review—October 9th

of the schools. This was again highlighted by the success of the National Citizens Commission for the Public Schools at its annual Citizen's Assembly when the membership listened to an impassioned appeal by Walter Lippmann for better schooling.

• • The Institute of International Education celebrates its thirty-fifth year. It has become so much an accepted part of the education picture and its services are recognized as so valuable that an oblique smear by Senator McCarthy (who was trying to hit at Edward Murrow, a former staff member and now a trustee) proved unsuccessful. Last year, the Institute announced, a record 33,833 foreign students were in the United States.

• • The Fulbright exchange program, too, had an up-to-date, inspiring scoreboard: since 1947 it had granted 13,904 fellowships—6,080 Americans had gone abroad; 7,825 students and scholars had come to America. A typical example: a Greek doctor who had studied at the Mayo Clinic as a Fulbrighter now has his own seventy-bed hospital in Greece, serves 40,000 people a year.

• • There were important anniversaries. Among them:

Columbia was 200 years old. It celebrated the year by stressing the importance of man's right to knowledge and his ability to use such knowledge freely.

Antioch College, a pioneer in American education and in the work-study idea, was 100 years old.

Lincoln University, America's oldest Negro college, also completed its first 100 years.

In New York State it was 170 years since the Board of Regents had been established, 100 years since the first superintendent of instruction went to work, and fifty years since the founding of the State Education Department.

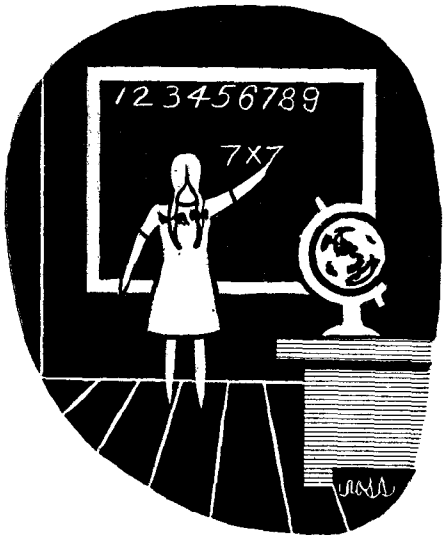
• • The household problems are far from solved, and here are some of the grim ones:

SOLUTION OF LAST WEEK'S KINGSLEY DOUBLE-CROSTIC (No. 1067)

HELEN FRITH STICKNEY:
CITY MOON

Threading the towers and their
fabulous net,
It slowly veers
Across the city's heedless silhouette—
Fades, reappears. . . .

Only the rapt, unhurried eye can see
How luminous night returns,
Spreading again the sky's immensity
Above our small concerns.



Teachers' pay is still far below what it should be. At this year's convention of the National Education Association, a plea was made for the first time for Federal aid to assist the states in providing an adequate salary scale for teachers. The NEA recommended a minimum wage of $3,600 for beginning college graduates and of $8,200 for teachers with a master's degree and fifteen years' experience.

Nor has any really effective dent been made into the problem of shortages. More and more states are beginning to report even shortages of secondary-school teachers. Not one of the forty-eight states expects to have enough elementary school teachers within the next three years. As far as school buildings are concerned, a NEA survey showed that in 526 city systems one-third of the pupils are in classes of thirty-five or more.

The U.S. Office of Education reports that America's elementary and secondary schools, public and private, must make room for a total of 35,160,000 pupils this fall in 1,027,000 classrooms, new and old.

• • Asked to decide what single event or trend in American education is most vital at the time of this newscast, I would ask permission to list two:

The Court decision which, though it will not revolutionize, will light the way in the direction of the American dream.

The restlessness with which experts and ordinary citizens are beginning to discuss the meaning and the aims of education, indicating that they are getting ready to take the next great step: having made education universal, and having done so with unprecedented success (despite much justified criticism), they are searching for ways of making mass-education superior education at the same time. This is an uncontrollable, a great experiment, and it may succeed.

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Rx for Juvenile Delinquency

Continued from page 20

tain him. All the more so, now. Why shouldn't he strike out at his community through acts of delinquency? The community itself is delinquent. He is no part of it; he sees his future as clouded, and, indeed, the world's future as clouded. He says: "What difference does it make?"

But the child reared in a family and community dedicated to human values *can* grow up straight, atomic age or no atomic age. Obviously so—otherwise all children would today be delinquents.

Recent studies have demonstrated that the essential difference between the delinquent and the non-delinquent is that the latter has benefited by good parent-child relations, particularly during the first six years of life. (Likewise essential: the physical presence of the parents or parent during hours of need, insofar as circumstances permit—usually more than they permit or, at any rate, seem to permit.)

There are parents who are so fortunate in their own personalities that despite the storms of neighborhood, community, and world, they can give to their children a basic, ineradicable *sense of belonging*, one which inoculates them against the ravages of destructive economic and social forces. (It was the children of such parents who during World War II were best able to withstand the frustrations of Army life; those who cracked up under the same privations were almost always young men who "felt themselves a part of Nothing"—young men with no real sense of purpose.)

This invaluable bit of knowledge *is* invaluable, but it must not be taken to mean that our sole emphasis in delinquency-control should be directed to parent-child relations. For there are also parents—and this would include most parents—who though they are not themselves paragons of virtue, yet manage to raise perfectly good children. However important they may be, then, parents are not the only ones influential in the shaping of our children. A potentially delinquent child may be saved by an understanding teacher, for example, or by a police officer, a recreation worker, a Scout leader—by any adult person with whom he (or she) is lucky enough to establish contact.

AGAIN, I do not think we can properly say that racial prejudice—a prime ingredient of much delinquency—is simply the "fault" of any given set of parents. Racial prejudice is very much a part of the country in which we live. It cannot be corrected parent by parent; it is a social-economic-cultural problem which can be solved only through broad civic action (as well, of course, as particular action). Our present tendency toward national disintegration is prompted by our own fears and anxieties. Faced with hostility from an external source, we in turn become hostile—but misdirect our anger at one another rather than at the real enemy. The delinquent in our midst furnishes an excellent example of this phenomenon, for he is hostile toward us; and across the country we see that the common reaction is to return as much hostility again toward him. (Recent letter to the editor of the New York *Daily News*, one of many similar expressions in "The Voice of the People" on the case of the "Thrill Killers": "Why not a mass electrocution, televised from coast to coast. There'd be no trouble getting a sponsor for the

On the Other Hand

In England, all parties concerned with juvenile delinquency—police, magistrates, probation and welfare groups—operate under the following maxim: "Children are not naturally good citizens." So reports the United Press in a recent dispatch from London. Here are a few further details:

On the Isle of Man, juvenile delinquents are flogged. The practice was abolished in 1946, revived in 1952. In British schools generally, corporal punishment is permitted; whipping is commonplace. The same criminal law applies to children and adults, and English children can be sent to jail for long terms, if the situation is deemed hopeless. The British also "grade" their movies, barring children from those deemed suitable only for adults. Television is rigidly supervised. Horror comics can be bought only at American military installations.

Does the system work? In cold figures, at least, it seems to. In 1953, says the U. P., juvenile delinquency in England declined by 14 per cent—as compared with a 13 per cent gain during the same year in this country. And last year in London, only one juvenile crime in twenty involved violence.

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by Elisabeth and Heinrich H. Waechter

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If America's parents and teachers could pick up this present widespread interest in juvenile delinquency, if the hostility therein inherent could be redirected against the genuine social evils which produce delinquency, if under this banner, so to speak, we could unite our communities in common cause, then we would not only *solve* the problem of delinquency but would move much closer to true and adequate preparation as a nation for the tasks and struggles that lie ahead.

ALTHOUGH the goals are large, our program can be quite specific:

1. *Aid to parents in the child-rearing process.* In our parent-education work, I think we now have to move from the information-giving approach to the discussion approach. Sometimes parent-education programs have had an effect quite opposite to the one intended; parents have been made to feel guilty, awkward, anxious with their children, fearful that they were doing the wrong thing. What we really want is merely this: that parents should do what comes naturally, and that what comes naturally should be that which is good for children. It is a "message" which can best be put across in casual discussion groups headed by trained leaders. Since there is always a shortage of trained leaders, we shall have to ask our universities to produce more of them. And then there will be parents we do not ordinarily reach: this may necessitate gearing our materials to varying intellectual levels; it may mean adjusting the hours of our discussion groups so as to get to mothers who cannot afford baby sitters; it may mean taking the block-by-block approach, as has been done out in Minnesota, where, in one town, mothers on a single block get together over a thirty-minute cup of coffee in the morning to discuss the rearing of their children.

2. *Social action on slums, public-assistance laws, etc.* Some parents cannot be reached by "all that nice talk" because their social and environmental problems are too pressing to permit of any great attention to subtle interpersonal matters. What they usually need most urgently is a bigger and better public-assistance law. After that, they need proper homes to live in. For certain parent-groups composed of social and economically "disadvantaged" persons, an opportunity to participate in joint action on broad social problems may make more sense than any amount of parent-education. Such opportunities serve to give these exiled people a feeling of belonging to the community. If one arm of our preventative effort is aid-to-parents, the other arm is social action, so that all parents may rear their children in decency.

3. *Strengthening of our religious institutions.* It is common knowledge that the delinquent rarely goes to church or synagogue. This is often thought to be the cause of his delinquency. It is my belief, however, that his alienation from God is but one facet of his alienation from family and community, and that only the spiritual rejuvenation of the entire community can help to solve this part of the problem.

4. *Getting to the unofficial delinquents before they become official delinquents.* Here, we must look back at all our failures—and then build something better, something new. We must look at the schools, the agencies, the clinics; at the overworked teachers, case-workers, psychiatrists. We must find out (say) why contacts were not sustained once therapy had been started—as, for instance, in the case of young Jack Koslow of Brooklyn, leader of the "Thrill Killers," whose parents apparently let him—or made him—break off treatment. We must find out why in nearly half our larger communities there is not even one police officer assigned to working with juveniles—and that one perhaps not trained for the job. We must find out all we can about the children who were picked up and locked up by the police for minor offenses, and about *where* they were locked up: chances are it was in the county jail, where for a matter of hours or days there was nothing better to do than to listen to the corrupt conversations of the older hands. We must find out about our courts, our judges, our probationary services—(in so far as they exist) and probation officers (four out of ten lack a college degree). And, finally, we must find out about our overcrowded, understaffed, brutal-minded detention institutions for juvenile delinquents.

When all is said and done, however, we cannot cure this evil by getting more and better-trained probation officers, nor by getting more specially-trained police officers, nor by building better detention institutions, all lavishly equipped with psychiatrists and social workers. Yet oddly enough, we *can* cure this evil by getting communities that want all these things and more for their children. The true nature of the community which leaves a child in jail—that, to me, is the heart of the problem. To help our children, now, we must help *ourselves* to better schools, better housing, better race relations, better sense of purpose, better communities. Much good will come of this; the best, however, will come not out of the result, but out of the process.

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One Parent's View

Continued from page 27

capacity to project one's personality; and perhaps one dextrous ace-in-the-hole, like typewriting. We might even conclude that prejudice shuts the mind tighter than illiteracy, and add "Respect for the opinion of others" as a new fourth R in the classroom and the home. In the process of getting our thinking jelled, we parents and teachers might agree what had to be cut out of the curriculum to make room for something else, and someday *somebody* might have the temerity to suggest a longer school day. The nine-to-three o'clock deal grew out of our early agricultural economy that ended fifty years ago.

It would be a shame if the hard-shell argument over the three R's obscured the kernel. In our anxiety over Johnny's reading problem, we are apt to lose sight of the paramount social significance of widespread good education. In our confusion over the jibes of the now largely discredited enemies of public education, and the cries of educational turncoats, we tend to forget that education is a total process for society *and* the family. I think one of the most valuable contributions any teacher ever made in the *education* of our middle ten-year-old was to tell his mother, during a parent-teacher conference, that he was fudging in the play-yard games and earning the disrespect of his classmates. Alerted, we noticed it at home, too, and went to work on it with some success.

FINALLY, fundamental as the three R's are, I've often wondered why it is we seem to get excited about them only when the cost of education starts going up, the way everything else we buy has. It is then we hear frightening talk of community bankruptcy because so many schools have to be built. But isn't this a matter of confident perspective, rather than of poverty, in this richest land on earth? Do we, as we say, really want the best possible preparation for our children as dearly as we want the best possible car we can buy on time payments? We spend, for example, more than twice as much a year on cars as we do on new school buildings. I believe firmly that if we as individuals unselfishly wanted the best possible education for all our youngsters, we'd have less trouble agreeing collectively on what that is, what kind of buildings it ought to be taught in, how teachers ought to be "trained"—and no trouble at all paying for it. It is a fact that every school building needed in this country in the next ten years could be paid for in full, as we go, if we put one cent of every dollar of our personal earnings toward their cost. How is it that of all our capital needs—hospitals, churches, roads, homes, dams—schools are the only ones we speak of as an expense? The others we list as assets and welcome as investments. Yet the only wealth truly being *created* in America is under construction in its classrooms. In any epic showdown, our human resources will be our strongest stockpile.

Much in the same way, this perpetual hassle over teachers' salaries seems to me largely a question of which end of the cornucopia we look through. We could double every teacher's salary in this country for the price of a pint of Scotch a week from every family. Now I'd as leave spend an evening over a Scotch highball as over an algebraic equation, maybe a little more. The point, however, is not whether we have the money, but how do we want to spend it. Of course money isn't the only thing that attracts good teachers, and paying more money to the same staff isn't going to change things overnight. But think of the electrifying improvements we could expect in education if we were to double the value we put on a teacher's place in society!

The child population is on the way to doubling its 1944 figure. What a promise of continued national strength and prosperity! True, we're going to have to revamp the way we allocate our national spending in order to take care of these millions of blessed events, but think of all those added diapers to be made and sold! Those millions of dollars' worth of clothes and food! We can make, from this challenge, strength and prosperity for generations to come if we do the very best we can figure out for the classroom—the best in administration, the best in technical skill, and the best in fundamental philosophy expressed through political action in behalf of education. The only way we can reach these bests is for teachers and taxpayers to meet each other halfway—soon and often—and be not too stuffy, nor too casual, about those controversial three R's.

LITERARY I.Q. ANSWERS

1. Tennyson. 2. Emily Dickinson. 3. Hardy. 4. Howells. 5. O. Henry. 6. Browning. 7. Bryant. 8. Emily Brontë. 9. Defoe. 10. Robinson Jeffers.

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The Schoolman's Bookshelf

MODERN EDUCATION AND HUMAN VALUES. *Lectures delivered by Mildred McAfee Horton, Harry Emerson Fosdick, Hu Shih, and James Phinney Baxter, III. University of Pittsburgh Press.* $3.

Many critics of the course that education has taken in this country over the last thirty years are worried because the pragmatist philosophy which has come to dominate much of U. S. education has small concern with values. These four lecturers attempt, in their short, lucid, and provocative talks, to define and locate those spiritual values inherent in Western culture and specifically in American life which are or should be incorporated in American education. Mrs. Horton traces the development of our secular school system under the Constitution, and asserts that this development has derived spiritual force from the faith in individual man that is expressed in our great constitutional documents. Former Ambassador Hu Shih refutes the Oriental view that Western civilization is exclusively materialistic, pointing out that the amazing viability in the United States of the power of democratic control is evidence of great actual and potential spiritual faith. Mr. Baxter supports this point of view by his examination of spiritual crises in American history, and Dr. Fosdick emphasizes the belief that strong religious faith must lie behind the secular belief in democracy.

THE NEW SOUTH AND HIGHER EDUCATION. *A symposium held in connection with the inauguration of Luther Hilton Foster, fourth president of Tuskegee Institute Department of Records and Research, Tuskegee Institute, Alabama,* $2.

Although the second half of this volume consists of greetings and eulogies appropriate to the formalities which the book commemorates, the first half comprises a valuable review of the changes that have occurred in the South during the last twenty years. These changes have naturally affected the status of higher education in that region, but they have also gone a long way toward changing the whole pattern of human life there. The discussions of shifts in population, the new industrialization of the South, and the extension of the rights both of citizenship and social equality show how the changes have come about, and furnish useful data for predicting future developments. Authorities from Tuskegee itself, Howard University, Duke, Chicago, Haverford, and North Carolina are contributors.

THE UNIVERSITY OF UTOPIA. *By Robert M. Hutchins. University of Chicago Press.* $2.50.

Mr. Hutchins would have you believe from his title that he wants to give his reader a constructive picture of what a university ought to be; actually, most of his discourse is concerned with what is wrong with American universities and with the society that produces them. Chiefly responsible for these defects in his view is industrialization, which enables those who control the production of goods to dominate society and to foster the idea that the end of life is to produce and consume goods, thus negating the belief that the end of education is to make man wise. Partly as cause and partly as result of industrialization, science has contributed to this negation by focusing modern man's attention on the physical world, and by atomizing his attention into intellectually isolated separate fields. In his elaboration of these ideas Mr. Hutchins is as lively and aggressive as usual; this short essay is a potent challenge to those who are opposed to and those who are ignorant of the values of the liberal arts.

GREAT BOOKS: *The Foundation of a Liberal Education, by Robert M. Hutchins. Simon and Schuster.* $3.

If his belief in the necessity of liberal education is strong, even stronger is Mr. Hutchins's conviction that such an education is best obtainable through the Great Books. This book is a kind of summary of the contents of the first volume of the selection of Great Books published recently under his editorship by the Encyclopedia Brittanica. It attempts to explain why the "Great Conversation"—the discussion, from Aristotle to Einstein, of man's nature and of his place in the universe—is just as valid in today's industrialized, specialized, and neurotic society as it ever was. Although its publishers describe the book as a guide to the art and technique of reading and understanding the classics of the Western world, it does not give very much specific guidance to the interested reader who may approach the Great Books without academic help. It is, rather, another chapter in Mr. Hutchins's continuing and eloquent defense of the relevancy of humanistic studies to modern life.

HOW TO HELP YOUR CHILD IN SCHOOL. *By Mary Frank and Lawrence K. Frank. New American Library. Paperbound,* 35¢.

In inexpensive paperbound form this book gives parents a detailed view of the new ways that today's elementary schools employ to adjust children to their environment and to ground them in the basic verbal and quantitative skills. These ways are sometimes puzzling and different to a generation of parents that went to stricter, more subject-minded schools, and Mr. and Mrs. Frank explain clearly how the new conception of children's psychological needs justifies those changes. They thus provide a complete and useful psychological complement to Dr. Spock's celebrated work on child care, devoting at least as much space to advice on how to help children to healthy psychological growth at home as they do to advice on school problems.

KNOW YOUR CHILDREN IN SCHOOL. *Edited by Lucy Sprague Mitchell. The Macmillan Co.* $3.

Here is a series of lively sketches, ranging from kindergarten to the sixth

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grade, showing how children participate in classes which are conducted according to the progressive methods now widely in vogue. Although somewhat syrupy in tone, they give a vivid and informative picture of how these methods are supposed to work, and particularly how they attempt to provide for individual differences among pupils, foster group spirit, and stimulate original thought.

AMERICANA AS TAUGHT TO THE TUNE OF A HICKORY STICK. *Compiled by W. W. Livengood, with an introduction by Mary Ellen Chase. Women's National Book Association.* $2.50.

This interesting collection, full of facsimile pages and quotations from McGuffey's readers and such geographies as that of Harriet Beecher Stowe, provides an amusing complement to the two books just discussed. The formality of diction, the mature vocabulary, and the relentless moralizing of these excerpts suggest strongly that the little red schoolhouse was not necessarily the best incubator of liberal learning. These selections do, however, show that nineteenth-century educators had a strong hold on the idea that children like lively stories.

THE INDIVIDUAL AND THE STATE: THE MODERN CHALLENGE TO EDUCATION. *By Richard B. Ballou. Beacon Press.* $4.50.

Two philosophies of society are struggling for power in the contemporary world. One embodies the belief that modern society is so complex that the power to govern must be put in the hands of an elite; the other says that if all individuals participate fully in a government that derives its power from their natural sovereignty, the complex problems of society can be solved equitably. Mr. Ballou sees American education as an effort to prepare our population for such participation, and his book describes how various forces, both traditional and "progressive," have tried to contribute to our preparation. By indicating the basic problems of education as well as the permanent values contributed by various theories of education, he hopes to provide a synthesis of the forces that nowadays seem to be hopelessly at odds. "The Individual and the State" is intended primarily as a stimulus to teachers and students of education, but it is so clearly and forcefully written that it cannot fail to appeal to any thinking layman as well.

EDUCATION IN ENGLAND: THE NATIONAL SYSTEM—HOW IT WORKS. *By W. P. Alexander. St. Martin's Press.* $2.50.

Americans who are worried about the dilemma of the need for Federal funds for education and the danger that flows from that need may find a solution in this book. Dr. Alexander gives a detailed and readable analysis of the English educational system, from the Ministry of Education to the Local Education authorities, demonstrating how, with their traditional ability to make ingenious compromises, the English people have constructed a system of education that is buttressed by the power and wealth of the Government, and yet has enough local autonomy to protect it from state control.

THE DIMINISHED MIND: *A Study of Planned Mediocrity in Our Schools. By Mortimer Smith. Henry Regnery Co.* $2.95.

Mortimer Smith, the onetime Connecticut school board member whose "And Madly Teach" created a storm when it was published four years ago, is back with a continuation of his argument that our public schools do not now "educate" in any significant sense of the word and that they are actually moving toward a condition in which they will be unable properly to serve the cause of democracy. Mr. Smith sets out to establish that educators committed to the "life adjustment theory" control the schools through the requirements for certification of teachers they have urged on all school legislatures, then urges parents and other citizens to beware of standards established by professional educators, to pay less attention to buildings and equipment and more to curriculum and teaching methods. To be published October 19.

LEVITTOWN'S SCHOOLS AND THE FUTURE OF THE COMMUNITY. *A survey by the Center for Community and Field Services of the School of Education, New York University. New York University Press.* $4.

When Levittown was erected in eastern Nassau County on Long Island, few people connected with the community gave much thought to the effect that 6,000 new houses would have on the operation of the Hempstead Union Free School District No. 5. By September 1955 the new community will have saturated the land area of this district with 14,000 houses and the attendant business developments. How does an established community accommodate such a proliferation in one of its school districts? How can one construct from scratch in a few years a school system for a community twice as big as Danbury, Connecticut? Where does the money come from to hire teachers, administrative personnel, and custodial staff, and to build elementary, junior and senior high-school buildings? And above all, how can the natural interest of the community be channeled constructively to serve this stupendous effort? This survey volume tries to give the answers to these problems by presenting all possible relevant information about Levittown itself, and in doing this it provides a useful picture of a new American social phenomenon, the mass-produced suburban housing development. To be published in October.

—THOMAS E. COONEY.

Morning After Storm

By Sarah Henderson Hay

THIS decorous and smiling sky
Yesterday, swollen black with rain,
Loosened the floods that drowned the land.
This wind, diminished to a sigh
Too soft to shake a petal down,
Yesterday crumpled half a town.
How carefully have sky and wind
Washed from their morning hands the stain
Of murderous complicity!
How bland they are, how innocent—
As plausible, as full of guile
As any hardened criminal
Denying all knowledge of the event!

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KINGSLEY DOUBLE-CROSTIC NO. 1068

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By Doris Nash Wortman

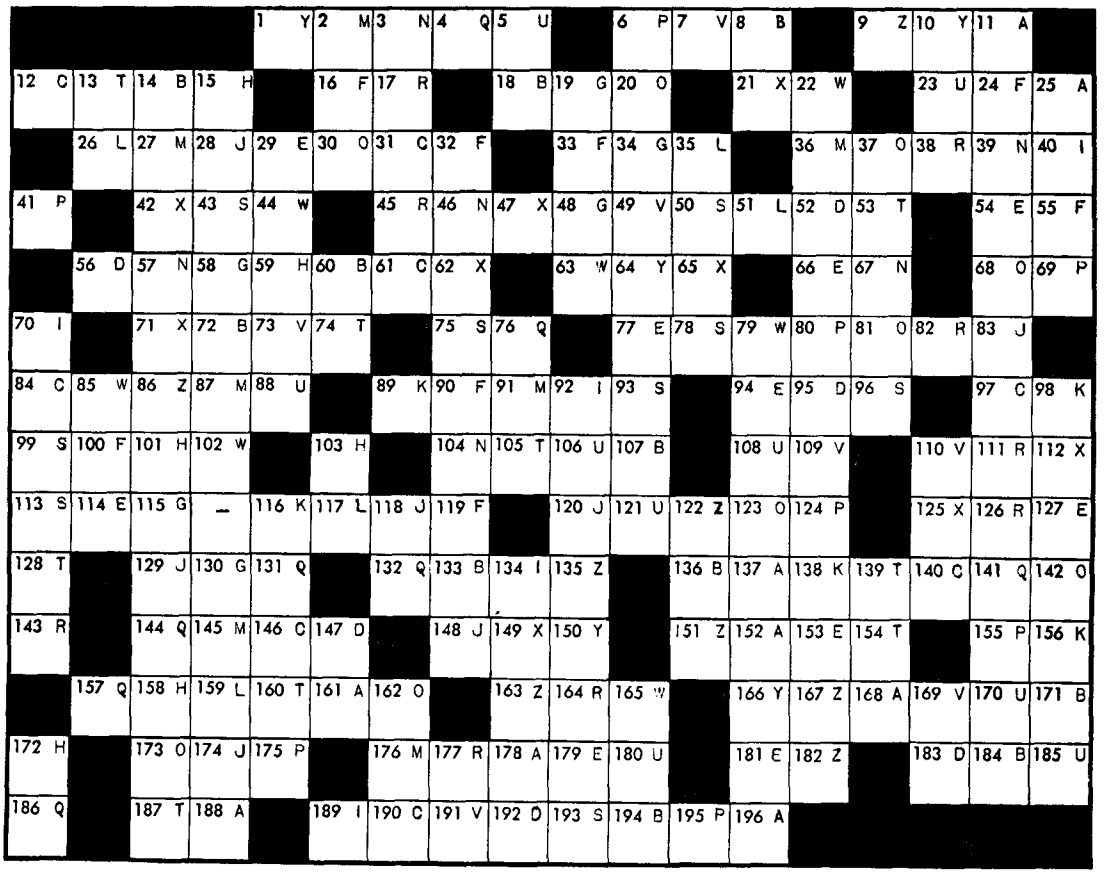
DEFINITIONS	WORDS
A. Adapted for sucking.	168 137 178 25 196 161 152 188 11
B. Inhabitants of the tropics.	72 60 107 136 184 18 14 194 171 133 8
C. Important North Atlantic food fish of the family Scombridae.	12 31 84 146 61 140 190 97
D. Amer. lawyer, member of Congress, governor of Illinois, 1917-21.	183 192 56 52 147 95
E. Interesting brownish mineral which crystallizes in cross forms.	153 181 94 179 127 54 77 66 114 29
F. Designating stairs having two right-angled turnings (comp.).	24 33 32 55 16 90 119 100
G. Either of two bilateral points marking the greatest transverse diameter of the skull.	19 48 58 115 130 34
H. Yiddish word for a honey cake.	172 158 59 103 101 15
I. Metal filings.	134 40 189 70 92
J. Adjectival suffix useful in botany to mean having flowers.	174 129 148 120 83 118 28
K. National Park in SW Alberta, Canada.	89 98 138 116 156
L. Irritate by continued acts.	26 159 51 117 35
M. Highest point in Wisconsin (2 wds.).	27 145 176 2 91 87 36

DEFINITIONS	WORDS
N. Place in ancient Egypt where Jacob's descendants lived until the Exodus.	39 57 104 46 3 67
O. Invested with sovereign authority.	20 81 68 173 123 37 30 162 142
P. Overspread anew with obscurity.	41 195 124 69 80 175 155 6
Q. Mild symptom which, if persistent, can indicate several unpleasant diseases (2 wds.).	144 132 131 76 141 157 186 4
R. Utah, in bounding Colorado (3 wds.).	17 38 45 164 177 111 126 143 82
S. Cavaliers' derisive name for any man who didn't wear ringlets.	193 75 99 113 96 43 78 50 93
T. A 1st-cent. Jewish heretic who posed as the Messiah.	139 187 74 160 154 105 128 13 53
U. Sale.	185 5 170 88 108 23 106 121 180
V. Forgetfulness; oblivion.	7 191 109 169 49 110 73
W. Pennsylvania artists' colony since 1900 (2 wds.).	22 165 63 102 85 79 44
X. Where "Proud Maisie" walks "so early" (3 wds.).	21 62 42 149 112 125 65 47 71
Y. Beautiful lake, N central border of California-Nevada; tourist resort.	1 166 64 10 150
Z. Two words calling for action by the next player in a game.	135 182 122 151 163 86 167 9

DIRECTIONS

To solve this puzzle you must guess (went)-odd WORDS, the definitions of which are given in the column headed DEFINITIONS. Alongside each definition, there is a row of dashes—one for each letter in the required word. When you have guessed a word, write it on the dashes, and also write each letter in the correspondingly numbered square of the puzzle diagram. . . . When the squares are all filled in, you will find that you have completed a quotation from some published work. It read up and down, the letters in the diagram have no meaning. . . . Black squares indicate ends of words; if there is no black square at the right side of the diagram, the word carries over to the next line. . . . When all the WORDS are filled in, their initial letters spell the name of the author and the title of the piece from which the quotation has been taken. Of great help to the solver are this acrostic feature and the relative shapes of words in the diagram as they develop.

Authority for spellings and definitions is Webster's New International Dictionary, Second Edition.



Solution of last week's Double-Crostic will be found on page 60 of this issue.

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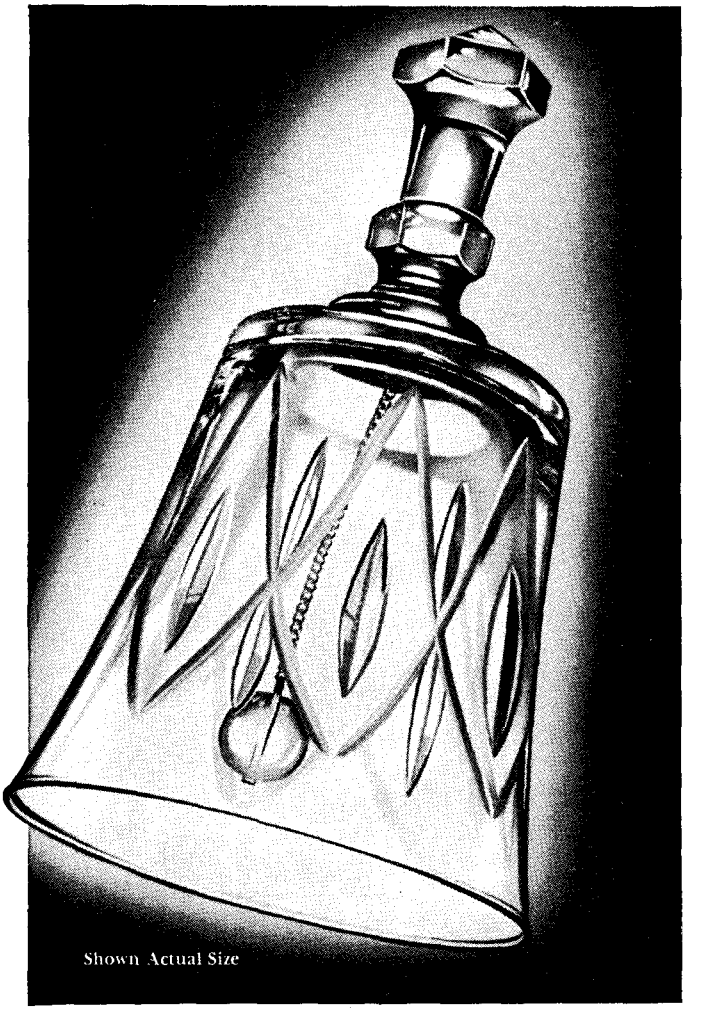
TO demonstrate the *quality* and *value* of Around-the-World Shoppers Club gifts, let us send you this beautiful Crystal Bell, a verified $6.00 value, direct from Belgium *with our compliments* as an inducement to join now! Your Crystal Bell stands over 4½" high, and has an exquisite ringing tone. It was hand-blown in the picturesque village of Val Saint-Lambert, and is genuine Belgian Crystal, hand-engraved by skilled artisans with techniques going back hundreds of years. When you see it, you will agree it is one of the most beautiful art objects you've ever seen . . . and it's yours as a FREE Gift when you join our Club! Read details below!



Shown Actual Size

Beautiful, unusual gifts mailed to your home each month from all over the world—without payment of duty or postage!

Wouldn't you like to go shopping around the globe with a traveller who knows where to find the *finest merchandise* and *biggest bargains?* Wouldn't you like to visit distant lands, go through fantastic Old World workshops, watch the native craftsmen of Africa and the Orient create beautiful things with their ancient skills? Best of all — wouldn't you like to make your home a handsome "show place" with the wonderful gifts you've purchased—values as much as *double* what you are asked to pay for them?

A Thrilling Surprise Gift Sent To Your Home Each Month

To introduce you to the thrills and enjoyment of shopping abroad, let us send you this exquisite Crystal Bell direct from Val Saint-Lambert without charge. Then, as a member of the Around-the-World Shoppers Club, each month you will receive a surprise package sent to you *direct from a different foreign country*—accompanied by a colorful brochure telling the exciting story of your gift!

Join Today By Mailing the Coupon

So—come aboard our magic carpet and let's set out on our shopping trip around the world! You may join for 2 months at $5.00, 4 months at $9.00, 6 months at $12.00 or 12 months at $22.00. When your surprise gift packages begin arriving, covered with fascinating stamps from distant lands, you will be delighted you joined the Club! However, if you become displeased in any way, simply resign your membership and your unused payment will be refunded at once.

Furthermore, if you are not delighted with the first selection sent to your home, keep it as well as the Crystal Bell and receive a *full refund.* Mail the coupon now while this lovely gift from Belgium is being offered FREE!

GIFT MEMBERSHIPS

If you wish to give Memberships as gifts, use a separate sheet, specify term of membership, and attach to the coupon so we may know your friends are entitled to the Crystal Bell as an extra gift.

Around-the-World Shoppers Club
Dept. 229-B, 71 CONCORD ST., NEWARK 5, N. J.

NOTE: The gifts are shipped directly to you from points of origin all over the world, prepaid. Thus, you become an importer without any of the headaches which usually attend importations. We guarantee that the gifts will be delivered to you without damage and that they will be worth much more than the price you pay.

Around-the-World Shoppers Club, Dept. 229-B
71 Concord St., Newark 5, N. J.

Please enroll me as a Member and send me the hand-blown Crystal Bell direct from Val Saint-Lambert FREE for joining. Start regular monthly shipments of the Club's selection of foreign merchandise direct to me from countries of origin and continue through the following term of membership:

○ Check here if this is a request for a renewal or reinstatement of your membership so we can avoid duplicating countries.

- ☐ 2 Months.....$5.00 *(2 gifts at $2.50 each)*
- ☐ 4 Months..... 9.00 *(4 gifts at $2.25 each)*
- ☐ 6 Months.....12.00 *(6 gifts at $2.00 each)*
- ☐ 12 Months.....22.00 *(12 gifts at $1.83 each)*

I enclose remittance for $.....

Name.....

Address.....

City & Zone.....State.....

(NOTE: All shipments come to you postpaid and duty free. However, the U. S. Post Office Dept. charges a service fee of 15c for delivering foreign packages, which is collected by your postman and cannot be prepaid.)

CANADA: 2 mos., $5.50; 4 mos., $10.50; 6 mos., $14.00; 12 mos., $26.00. Delivered to your home without payment of additional duty or postage. Address: 971 St. Timothy St., Montreal 24, Que.

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